

Zion's Herald.

VOLUME LXVII.

BOSTON, WEDNESDAY, DECEMBER 18, 1889.

NUMBER 51.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stations preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price including postage \$2.50 per year.

Specimen Copies Free.

OUR BOSTON CATHEDRAL.

Calendar of Methodist Episcopal Work and Worship for an Average Week.

It has often occurred to me that few things could be more interesting or inspiring to religious people of every name in Boston, than a true exhibit of what is going forward hour by hour in their own midst, in the form of religious work and worship. The number of religious meetings and of business meetings for the promotion of religion, would probably amaze even the most intelligent in every communion. To obtain an all inclusive exhibit is probably impracticable, but thinking that the readers of the HERALD would be pleased to see even a partial representation of the facts, and particularly a somewhat full calendar of the gatherings of our own church for one week, I have suggested the matter to the editor, who, with characteristic enterprise, undertook to see what a special messenger to each of the pastors and to other representatives of the church could procure as a record of religious meetings for seven consecutive days. The result is given below. It represents simply an average week, one chosen with no reference whatever to any special or uncommon services.

Many things in which Methodists are active have been purposely excluded; for example, all meetings of such interdenominational organizations as the Evangelical Alliance, the Young Men's Christian Association, Massachusetts Bible Society, the trustees of the Permanent Peace Fund, the New England Evangelical Association, etc., etc. Also all meetings of non-denominational associations for educational purposes; for moral, political and social reforms; or for general public charities, even when, as in several cases, a Methodist Episcopal minister is superintendent or chaplain of the same. The aggregate of time, labor and money put into such channels of Christian beneficence by ministers and lay workers of our church is very great, but it is here wholly left out of view.

Again, in the calendar presented only the slightest hint is given of the hourly work of the University in its various Colleges and Schools, each with its faculty, its standing committee and visiting board, its Convocation Chapter and Alumni Association, its student societies, clubs, moot-courts, seminars, and the like. Were all these included, the entire present issue of the HERALD would be taxed to contain the record. Only the daily exercises of the School of Theology have been counted in. Even here, however, much is still omitted. For example, of the more than one hundred religious meetings which are held by its students each week away from the School, the majority being without city limits, no account is taken.

Again, the representation includes no meetings held by Methodist churches or Methodist bodies other than those included in the Methodist Episcopal Church. It is therefore, far from being, or assuming to be, an exhibit for one week of the activities of Boston Methodism as a whole.

Again, it was no part of the plan of the calendar to show the pastoral work of an average week in connection with our churches, or through assistants, male or female. This of itself would furnish ample material for another exhibit even fuller than the present. Marriages and funerals, being public religious services, it was intended to include, giving date and hour in each case, but the reports received are by no means uniform or complete, and hence all are passed over without mention.

Finally, no representation of the publishing work of the church at this centre is here attempted, neither is there any indication of what is being done in the dissemination of pure literature either by sale or by free distribution. This also would be a serious deficiency were it the purpose to furnish a bird's-eye view of the entire action of the Boston churches of our name. Such, however, is not the purpose which led to the preparation of the calendar below. Our real purposes are quite other. They are, first, to acquaint our people in Boston and beyond with certain facts as to our meetings. Second, to show the ignorance of any croaker who may falsely affirm that Methodism is idle and decadent in our metropolis. Third, to give all good people who may be alarmed at the growth of our great cities occasion to thank God and take courage. Fourth, to increase in our city homes and churches the sense of that unity which we have in a common daily work and a common daily worship. Fifth, to enable each reader, by preserving this paper, to put himself or herself in rapport with our workers and worshippers at this centre at any hour of any future week, and so to unite simultaneous sympathies and prayers with our own.

It only remains for me very cordially to thank the editor and his efficient assistants, especially Rev. Frederick Barrill Graves, for their prompt and skillful carrying out of my suggestion, and to say that while a due proportion of the bracketed meetings are held every week, every unbracketed one in the whole long list was held in the week ending Sunday, the 8th instant.

WILLIAM F. WARREN.

The Calendar.

Monday.
A. M.
5.30-7.30 Family Prayers in Methodist Homes.
6.45 Father Taylor's Mission, Morning Service.
7.25 Boston University, Prayer and Praise service of the School of Theology, in the Chapel, 72 Mt. Vernon St.
7.30 Deaconess Home, 45 East Chester Park, Prayer Service (daily).
9 Prayer and Praise Service of the College of Liberal Arts, in the University Chapel, 12 Somerset St.
10 [Corporation Meeting of the New England Deaconess Home and Training School, From time to time according to business.]
10.30 Boston Methodist Preachers' Meeting.
12 [Meeting of the Standing Committee for the School of Theology of Boston University, Sleeper Hall. From time to time according to business.]
P. M.
1.30 [Faculty Meeting, School of Theology, 72 Mt. Vernon St., once a month.]
[Meeting of the Standing Committee for the College of Liberal Arts, Boston University, 12 Somerset St. From time to time according to business.]

2 [Monthly Meeting of the Alpha Chapter of Boston University Convocation, 12 Somerset St.]
2 [Quarterly meeting of Managers of Conference Missionary Society on last Monday of March, June, September, and December.]
[Monthly meeting of New England Conference Woman's Home Missionary Society.]
Trinity Church, Charlestown, Ladies' Benevolent Society (fortnightly).
2.30 [Regular monthly meeting of the Trustees of Boston University, second Monday of each month, Trustees' Parlor, 12 Somerset St.]
[Class of '90, School of Theology: Church History.]
[Class of '91, School of Theology: Hebrew.]
[Regular meeting of the Board of Managers of the New England Education Society, 4th Monday of February and May, and 2d of November. Annual meeting on 4th February.]
[New England Methodist Historical Society, 3d Monday of October, November, December, January, February and March. The annual meeting is that of January.]
Holiness Meeting in Wesleyan Hall.
Parkman St. Church, auxiliary Woman's Foreign Missionary Society (monthly).
Jamaica Plain Church, Committee of Woman's Home Missionary Society (monthly).
3.25 Class of '90, School of Theology: New Testament Greek.
[Class of '91, School of Theology: History of Christian Doctrine.]
[Class of '92, School of Theology: Hebrew.]
[Annual Meeting of Preachers' Aid Society on last Monday in March.]
4 [People's Church, Ladies' and Pastor's Union, monthly.]
Roslindale Church, King's Daughters.
4.15 Monument Square Church, Charlestown, Young Ladies' Class.
4.20 Chapel Conference Meeting: Evening Prayers, with invited Address, School of Theology, Boston University.
6 [Annual meeting of the Wesleyan University Club.]
6.30 [Boston Methodist Social Union, third Monday, monthly.]
[Meeting of Methodist Pastors' and Sunday-school Superintendents' Union (monthly).]
7 Revere St. Church, Chorus Rehearsal of Beacon Hill Club.
7.30 First Church, Temple St., Class-meeting. [Official Board, on Monday preceding first Sunday in month. Woman's Foreign Missionary Society, bi-monthly, alternating with the Woman's Home Missionary Society, each being held on last Monday before first Sunday in month.]
Tremont St. Church, Chautauque Circle. [Young Men's Christian League, 2d Monday, monthly. Sunday-school Board, quarterly.]
Tremont St. Church. [Sunday-school Board on Monday after first Sunday in month, quarterly.]
People's Church, Young People's Prayer-meeting. Six Class meetings. Converts' Training Class.

Winthrop St. Church. [Official Board, last Monday before first Sunday in month.]
Warren St. Church, Young People's Christian League. [Official Board last Monday before first Sunday in month.]
Trinity Church, Charlestown, Class-meeting. [Official Board, last Sunday before first Sunday in month.]
Monument Square Church, Charlestown, two Class-meetings.
Dorchester Church. [Official Board on last Monday before first Sunday in month. Sunday-school Board, second Monday, monthly.]
City Point Church, South Boston, Class-meeting. [Official Board last Monday before first Sunday in month.]
Baker Memorial Church, Mt. Pleasant, Official Board (monthly).
Parkman St. Church. [King's Daughters, fortnightly.]
Allston Church. [Official Board last Monday before first Sunday in month. Epworth League, fortnightly.]
Swedish Church, Ferdinand St., Class-meeting.
Morgan Chapel, Ladies' Industrial Class.
Saratoga St. Church, East Boston. [Woman's Home Missionary Society and Woman's Foreign Missionary Society, monthly.]

7.45 Bromfield St. Church, two Class-meetings.
Tremont St. Church, Quarterly Conference. [Official Board on last Monday preceding first Sunday in month.]
People's Church. [Official Board on last Monday preceding first Sunday in month.]
St. John's Church, South Boston, Class-meeting. [Official Board on last Monday before first Sunday in month.]
Saratoga St. Church, East Boston, meeting of Adelphi Reading and Social Club (fortnightly). Public meeting on last Monday before first Sunday in month. Trustees' Annual Meeting on last Monday before first Sunday in April.]
Bethel Church, East Boston, Sunday-school Board (monthly). Five Class-meetings. [Official Board on last Monday before first Sunday in month. Woman's Foreign Missionary Society, on 3d Monday, monthly.]
Monument Square Church, Charlestown. [Official Board on last Monday before first Sunday in month.]
Stanton Avenue Church, Young People's Christian League (fortnightly).
Appleton Church, Neponset. [Official Board at call of the Pastor.]
Jamaica Plain Church. [Ladies' Social Lecture Committee.]
Mattapan Church, Public Lecture (special). [Trustees on first Monday in March, quarterly.]
Egleston Square Church, Epworth League (fortnightly).
8 Bromfield St. Church. [Official Board on last Monday before first Sunday in month.]
German Church, Shawmut Avenue. [Sunday-school Teachers' Meeting on second Monday in month.]
Washington Village Church, South Boston, Lecture before Young People's Union (fortnightly).
9 Bethel Church, East Boston. [Trustees, quarterly.]

9-10 Personal Evening Devotions in Methodist Homes.

Tuesday.

A. M.
5.30-7.30 Family Prayers in Methodist Homes.
6.45 Father Taylor's Mission, Morning Service.
7.25 Prayer and Praise Service of the School of Theology, in Chapel, 72 Mt. Vernon St.
9 Prayer and Praise Service of the College of Liberal Arts, in the University Chapel, 12 Somerset St.
[Meeting of the Finance Committee of Boston University at 138 Summer St. From time to time according to business.]
11.30 Class of '92, School of Theology: New Testament Greek.
[Class of '91, School of Theology: Hebrew.]
P. M.
2 West Roxbury Church, Ladies' Aid Society (fortnightly).
2.15 Class of '90, School of Theology: Hebrew.
[Class of '91, School of Theology: History of Doctrine.]
[Class of '92, School of Theology: New Testament Greek.]
2.30 Warren St. Church, Rehearsal for Christmas Concert.
3 Winthrop St. Church, Woman's Prayer-meeting.
Egleston Square Church, Egleston Woman's Christian Temperance Union (monthly).
Tremont St. Church. [Monthly Meeting of the Woman's Benevolent Society.]
Roslindale Church. [King's Daughters, fortnightly.]
3.10 Evening Chapel Service, School of Theology, all classes.
3.15 [Monthly Meeting of the Executive Committee of the Bureau of Missions, Library of School of Theology.]
3.25 Class of '90, School of Theology: Pastoral Theology.
[Class of '91, School of Theology: Vocal Culture.]
[Class of '92, School of Theology: Church History.]
3.30 Baker Memorial Church, Ladies' Aid Society (monthly).
Tremont St. Church. [Monthly Meeting of Woman's Foreign Missionary Society.]
Dorchester Church, Children's Temperance Meeting (fortnightly), alternating with Children's Meeting.

Parkman St. Church, Children's Meetings.
4.15 Stanton Ave. Church, Loyal Temperance Legion (monthly). [Children's Class, except when Loyal Temperance Legion meets.]
4.20 Class of '91, School of Theology: Homiletics.
[Class of '92 (second section), School of Theology: Vocal Culture.]
4.30 Warren Street Church, Children's Class-meeting.
6.30 Sunday's Prayer-meeting, School of Theology. [Monthly Meeting of Missionary Association first Tuesday.]
7.30 Stanton Ave. Church, Lend a Hand Society (fortnightly).
Warren St. Church, four Class-meetings.
Dorchester Church, Prayer-meeting.
Tremont St. Church, four Class-meetings. [General Class, monthly, on Tuesday before first Sabbath in month.]
Winthrop St. Church, four Class-meetings.
Revere St. Church, Class-meeting.
Swedish Church, Ferdinand St., Young People's Meeting. Class-meeting.
Immigrants' Home, East Boston, Meeting.
Allston Church, Class-meeting. [General Class on last Tuesday before first Sunday.]
Morgan Chapel, Class-meeting.
City Point Church, South Boston, two Class-meetings.
Appleton Church, Neponset, Class-meeting.
Saratoga St. Church, East Boston, General Class (monthly). [Four Class-meetings.]
Mattapan Church, Class-meeting. [Official Board last Tuesday of every month.]
Trinity Church, Charlestown, five Class-meetings. [General Class on last Tuesday before first Sunday in month.]
Monument Square Church, Charlestown, two Class-meetings. [General Class on last Tuesday before first Sunday in month.]
First Church, Temple St., Class-meeting. [General Class on last Tuesday before first Sunday in month.]
7.45 Bromfield St. Church, two Class-meetings. [General Class on last Tuesday before first Sunday in month.]
Jamaica Plain Church, Class-meeting.
St. John's Church, South Boston, three Class-meetings. [Young Ladies' Missionary Society, monthly. King's Daughters, monthly.]
Washington Village Church, Class-meeting.
Egleston Square Church, Class-meeting.
Baker Memorial Church, General Class (monthly). [Two Class-meetings.]
Roslindale Church, three Class-meetings.
Parkman St. Church, Class-meeting.
Stanton Ave. Church, Class-meeting.
8 Egleston Square Church, Choir Rehearsal.
German Church, Shawmut Ave., Class-meeting.
8.30 Mattapan Church. [Official Board, on last Tuesday, monthly.]
8.45 Stanton Ave. Church. [Sunday-school Board, monthly.]
9-10 Personal Evening Devotions in Methodist Homes.

Wednesday.

A. M.
5.30-7.30 Family Prayers in Methodist Homes.
6.45 Father Taylor's Mission, Morning Service.
7.25 Prayer and Praise Service, School of Theology, in Chapel, 72 Mt. Vernon St.
9 Prayer and Praise Service of the College of Liberal Arts in University Chapel, 12 Somerset St.
Jamaica Plain Church, Boston District Woman's Home Missionary Society (all-day meeting).
Holiness Meeting at Charlestown Neck (fortnightly, all day session).
[Annual meeting of New England Branch Woman's Foreign Missionary Society, on second Wednesday in October.]
[Executive Meeting of New England Branch Woman's Foreign Missionary Society, monthly.]
11.30 Class of '90, School of Theology: The Study of Religions.

11.30 Class of '91, School of Theology: New Testament Greek.
[Class of '92, School of Theology: Hebrew.]
Business meeting of New England Conference Trustees. [Annual meeting on the Wednesday of Conference week.]
P. M.
12 Students' Prayer-meeting, College of Liberal Arts, in University Chapel, 12 Somerset St.
2. [Quarterly meeting New England Branch Woman's Foreign Missionary Society on second Wednesday in January, April and July.]
[Annual Meeting of Church Aid Society on first Wednesday in May.]
Saratoga St. Church, East Boston, Pastor's Meeting with Sunday-school Children (fortnightly).
2.15 Class of '90, School of Theology: Church History.
[Class of '91, School of Theology: Homiletics.]
[Class of '92, School of Theology: New Testament Greek.]
2.30 Allston Church, Ladies' Social Circle (fortnightly).
3 [Annual Meeting of Boston Wesleyan Association, on second Wednesday in December.]
Dorchester Church, Fair. [Ladies' Social Circle on first Wednesday in month. Woman's Foreign Missionary Society, on third Wednesday in month.]
Roslindale Church. [Ladies' Aid Society, fortnightly.]
First Church, Temple St., Relief and Clothing Committee (fortnightly).
People's Church. [Woman's Foreign Missionary Society, on second and fourth Wednesday, and Woman's Home Missionary Society on first and third Wednesday.]
Bethel Church, East Boston, Business Meeting of Ladies' Aid Society. [Social, first of each month.]
St. John's Church, South Boston. [Mothers' Prayer meeting, on first Wednesday in month. Woman's Foreign Missionary Society, monthly.]
Monument Square Church, Charlestown. [Ladies' Aid Society, monthly.]
Egleston Square Church, Woman's Home Missionary Society (monthly).
Bromfield St. Church. [Auxiliary to Woman's Foreign Missionary Society, on third Wednesday in month.]
Jamaica Plain Church. [Joint Woman's Home and Woman's Foreign Missionary Society, on third Wednesday of each month.]
3.10 Evening Chapel Service, School of Theology, all classes.
3.25 Class of '90, School of Theology: Hebrew.
[Class of '92, School of Theology: Church History.]
3.30 Bromfield St. Church. [Friendly Aid Society on second Wednesday in each month.]
7.25 Class of '91, School of Theology: Didactic Theology.
4.30 Bethel Church, East Boston, King's Daughters.
Warren St. Church, Business Meeting of Ladies' Benevolent Society.
Roslindale Church, Woman's Foreign Missionary Society (monthly).
6 St. John's Church, South Boston. [Ladies' Social Circle, on second Wednesday in month.]
Saratoga St. Church, East Boston, Ladies' Social Circle (monthly).
Parkman St. Church. [Ladies' Aid Society, monthly.]
Warren St. Church. [Social, monthly.]
Winthrop St. Church, Ladies' Benevolent Society. [Woman's Foreign Missionary Society, on third Wednesday, and Woman's Home Missionary Society, on fourth Wednesday, of each month.]
Monument Square Church, Charlestown. [Social and Literary Exercises of Ladies' Aid Society, monthly.]
7.30 Swedish Church, Ferdinand St., two Class-meetings.
Morgan Chapel, Gospel Temperance meeting.
City Point Church, South Boston, Choir Rehearsal. [Epworth League, fortnightly. Ladies' Aid Society, on first Wednesday in each month.]
Mattapan Church. [Church Aid Society on first Wednesday in each month, and annual meeting on first Wednesday in January.]
Baker Memorial Church. [Epworth League, monthly.]
Tremont St. Church. [Social Woman's Benevolent Society, on first Wednesday in each month. Woman's Home Missionary Society, on second Wednesday in each month. Epworth League, on third Wednesday in each month.]
Trinity Church, Charlestown, Young People's Christian Endeavor Society.
Dorchester Church. [Epworth League, on second and fourth Wednesdays in each month.]
First Church, Temple St., Loyal Legion. Class-leaders' meetings. Woman's Foreign Missionary Society. [Sunday-school Teachers' meeting on last Wednesday before first Sunday in month.]
People's Church. [Ladies' Aid, on first Wednesday in each month.]
Bethel Church, East Boston. [Social Ladies' Aid Society, on first Wednesday in each month.]
Monument Square Church, Charlestown. [Sunday-school Board on second Wednesday in month.]
7.45 Bethel Church, East Boston, Young Ladies' Mission (monthly).
Warren St. Church. [Woman's Foreign Missionary Society on third Wednesday, Woman's Home Missionary Society on second Wednesday, and Young People's Christian League on first Wednesday in each month.]
Parkman St. Church, Epworth League (monthly). Also Public Lecture. [Sunday school Board on Wednesday after the third Sunday in each month.]
St. John's Church, South Boston, Woman's Home Missionary Society (monthly).
Roslindale Church, Young People's Social (social). [Ladies' Aid Society, fortnightly.]
Bromfield St. Church, Cantata Rehearsal. Devotional Committee of Epworth League. [Auxiliary to Woman's Home Missionary Society on third Wednesday, and Young Ladies' Auxiliary to Woman's Foreign Missionary Society on second Wednesday in each month.]
Jamaica Plain Church, Epworth League (monthly, on first Wednesday).
Egleston Square Church, Young People's Social. [Official Board, on third Wednesday, monthly.]
Appleton Church, Neponset, Epworth League.

an's Foreign Missionary Society on second Wednesday in each month.]
Jamaica Plain Church, Epworth League (monthly, on first Wednesday).
Egleston Square Church, Young People's Social.
Stanton Avenue Church, Official Board (monthly).
Washington Village Church, Class-meeting. [Official Board on last Wednesday before first Sunday in month. King's Own, on last Wednesday before first Sunday in month.]
Holiness Meeting at 32 Cortes St., Class-meeting.
8 German Church, Shawmut Ave., Class-meeting.
Egleston Square Church. [Official Board, monthly. Ladies' Aid Society on third Wednesday, monthly.]
Saratoga St. Church, East Boston. Choir Rehearsal.
Appleton Church, Neponset, Epworth League.
Tremont St. Church. [Annual Meeting of Trustees on second Wednesday in April.]
Appleton Church, Neponset. [Woman's Christian Temperance Union, fortnightly.]
8-10 Personal Evening Devotions in Methodist Homes.

Thursday.
A. M.
5.30-7.30 Family Prayers in Methodist Homes.
6.45 Father Taylor's Mission, Morning Service.
7.25 Prayer and Praise Service of the School of Theology, in Chapel, 72 Mt. Vernon St.
9 Prayer and Praise Service of the College of Liberal Arts, in University Chapel, 12 Somerset St.
10.30 Bethel Church, East Boston, Lynn District Woman's Foreign Missionary Society.
11.30 Class of '91, School of Theology: New Testament Greek.
[Class of '92, School of Theology: Theological Encyclopedia and Methodology.]
P. M.
12 [Meeting of the Boston University Council, Council Room, 12 Somerset St. From time to time according to business.]
2.15 Class of '90, School of Theology: Hebrew.
[Class of '91, School of Theology: History of Doctrine.]
[Class of '92, School of Theology: Pulpit Rhetoric.]
2.30 Washington Village Church, South Boston, Ladies' Social Circle. [Sunday-school Board on last Thursday before first Sunday in month.]
Baker Memorial Church, Woman's Foreign Missionary Society (monthly).
[Annual meeting of the New England Deaconess Home and Training School on first Thursday in May.]
3 Swedish Church, Ferdinand St., Ladies' Sewing Society (fortnightly).
German Church, Shawmut Ave., Ladies' Aid Society (monthly, on first Thursday).
Egleston Square Church, Woman's Prayer-meeting.
Monument Square Church, Charlestown. [Woman's Foreign Missionary Society on first and third Thursdays; King's Sons, on second and fourth Thursdays.]
Class of '90, School of Theology: Vocal Culture.
Class of '92, School of Theology: Church History.
Bromfield St. Church. [Friendly Aid Society on second Wednesday in each month.]
7.25 Class of '91, School of Theology: Didactic Theology.
4.30 Bethel Church, East Boston, King's Daughters.
Warren St. Church, Business Meeting of Ladies' Benevolent Society.
Roslindale Church, Woman's Foreign Missionary Society (monthly).
6 St. John's Church, South Boston. [Ladies' Social Circle, on second Wednesday in month.]
Saratoga St. Church, East Boston, Ladies' Social Circle (monthly).
Parkman St. Church. [Ladies' Aid Society, monthly.]
Warren St. Church. [Social, monthly.]
Winthrop St. Church, Ladies' Benevolent Society. [Woman's Foreign Missionary Society, on third Wednesday, and Woman's Home Missionary Society, on fourth Wednesday, of each month.]
Monument Square Church, Charlestown. [Social and Literary Exercises of Ladies' Aid Society, monthly.]
7.30 Swedish Church, Ferdinand St., two Class-meetings.
Morgan Chapel, Gospel Temperance meeting.
City Point Church, South Boston, Choir Rehearsal. [Epworth League, fortnightly. Ladies' Aid Society, on first Wednesday in each month.]
Mattapan Church. [Church Aid Society on first Wednesday in each month, and annual meeting on first Wednesday in January.]
Baker Memorial Church. [Epworth League, monthly.]
Tremont St. Church. [Social Woman's Benevolent Society, on first Wednesday in each month. Woman's Home Missionary Society, on second Wednesday in each month. Epworth League, on third Wednesday in each month.]
Trinity Church, Charlestown, Young People's Christian Endeavor Society.
Dorchester Church. [Epworth League, on second and fourth Wednesdays in each month.]
First Church, Temple St., Loyal Legion. Class-leaders' meetings. Woman's Foreign Missionary Society. [Sunday-school Teachers' meeting on last Wednesday before first Sunday in month.]
People's Church. [Ladies' Aid, on first Wednesday in each month.]
Bethel Church, East Boston. [Social Ladies' Aid Society, on first Wednesday in each month.]
Monument Square Church, Charlestown. [Sunday-school Board on second Wednesday in month.]
7.45 Bethel Church, East Boston, Young Ladies' Mission (monthly).
Warren St. Church. [Woman's Foreign Missionary Society on third Wednesday, Woman's Home Missionary Society on second Wednesday, and Young People's Christian League on first Wednesday in each month.]
Parkman St. Church, Epworth League (monthly). Also Public Lecture. [Sunday school Board on Wednesday after the third Sunday in each month.]
St. John's Church, South Boston, Woman's Home Missionary Society (monthly).
Roslindale Church, Young People's Social (social). [Ladies' Aid Society, fortnightly.]
Bromfield St. Church, Cantata Rehearsal. Devotional Committee of Epworth League. [Auxiliary to Woman's Home Missionary Society on third Wednesday, and Young Ladies' Auxiliary to Woman's Foreign Missionary Society on second Wednesday in each month.]
Jamaica Plain Church, Epworth League (monthly, on first Wednesday).
Egleston Square Church, Young People's Social. [Official Board, on third Wednesday, monthly.]
Appleton Church, Neponset, Epworth League.

an's Foreign Missionary Society on second Wednesday in each month.]
Jamaica Plain Church, Epworth League (monthly, on first Wednesday).
Egleston Square Church, Young People's Social.
Stanton Avenue Church, Official Board (monthly).
Washington Village Church, Class-meeting. [Official Board on last Wednesday before first Sunday in month. King's Own, on last Wednesday before first Sunday in month.]
Holiness Meeting at 32 Cortes St., Class-meeting.
8 German Church, Shawmut Ave., Class-meeting.
Egleston Square Church. [Official Board, monthly. Ladies' Aid Society on third Wednesday, monthly.]
Saratoga St. Church, East Boston. Choir Rehearsal.
Appleton Church, Neponset, Epworth League.
Tremont St. Church. [Annual Meeting of Trustees on second Wednesday in April.]
Appleton Church, Neponset. [Woman's Christian Temperance Union, fortnightly.]
8-10 Personal Evening Devotions in Methodist Homes.

Friday.
A. M.
5.30-7.30 Family Prayers in Methodist Homes.
6.45 Father Taylor's Mission, Morning Service.
7.25 Prayer and Praise Service of the School of Theology, in Chapel, 72 Mt. Vernon St.
9 Prayer and Praise Service of the College of Liberal Arts, in the University Chapel, 12 Somerset St.
11.30 Class of '90, School of Theology: The Study of Religions.
[Class of '91, School of Theology: New Testament Greek.]
[Class of '92, School of Theology: Hebrew.]
P. M.
12 Class of '90, School of Theology: Pastoral Theology.
[Class of '91, School of Theology: Didactic Theology.]
[Class of '92 (first section), School of Theology: Vocal Culture.]
Class of '91, School of Theology: Homiletics.
Class of '92, School of Theology: Vocal Culture.
4 City Point Church, South Boston, Children's Class.
First Church, Temple St., Junior League.
Egleston Square Church, Loyal Legion.
St. John's Church, South Boston, Children's Meeting.
Class of '92, School of Theology: New Testament Greek.
4.30 Winthrop St. Church, Junior League.
Jamaica Plain Church. [Occasional series of meetings for children and youth.]
6.45 Washington Village Church, Silver Star Brigade, a specifically temperance organization.
7 Appleton Church, Neponset, Sunday-school Board.
7.15 St. John's Church, South Boston, King's Daughters Prayer-meeting.
7.30 Winthrop St. Church, Prayer-meeting.
First Church, Temple St., Prayer-meeting.
City Point Church, South Boston, Prayer-meeting.
Tremont St. Church, Prayer-meeting. [Missionary Prayer meeting monthly.]
Warren St. Church, Prayer-meeting.
People's Church, Reception by Pastor. Musical Rehearsal (weekly only a portion of the winter) [Sunday school Board meeting on fourth Friday in each month.]
Bethel Church, East Boston, Prayer-meeting.
Trinity Church, Charlestown, Prayer-meeting.
Saratoga St. Church, East Boston, Prayer-meeting.
Morgan Chapel, Prayer and Praise-meeting.
Dorchester Church, six Class-meetings.
Allston Church, Prayer-meeting.
Immigrants' Home, East Boston, Meeting.
Swedish Church, Ferdinand St., Prayer-meeting.
Revere St. Church, Prayer-meeting.
Monument Square Church, Charlestown, Prayer-meeting.
Bethel Church, East Boston, Bible service.
Washington Village Church, Prayer-meeting.
Jamaica Plain Church, Prayer-meeting. [Sunday-school Institute once in three months.]
Egleston Square Church, Prayer-meeting.
Stanton Ave. Church, Prayer-meeting.
Bromfield St. Church, Prayer-meeting.
Roslindale Church, Prayer-meeting.
Baker Memorial Church, Sunday-school Board.
Appleton Church, Neponset. [Sunday-school Board at the call of the Sunday-school Superintendent.]
Appleton Church, Neponset, Prayer-meeting.
Mattapan Church, Epworth League (fortnightly on first and third Friday in month).
West Roxbury Church, Prayer-meeting.
Parkman St. Church, Prayer-meeting. [Official Board on Friday after first Sunday in month.]
St. John's Church, South Boston, Prayer-meeting.
8 German Church, Shawmut Ave., Prayer-meeting. [Missionary meeting on second Friday in month.]
Bethel Church, East Boston, Prayer-meeting.
8.30 City Point Church, South Boston, Sunday-school Board (monthly).
8.45 Stanton Ave. Church, Choir Rehearsal.
9 German Church, Shawmut Ave. [Leaders' and Stewards' meetings on first Friday in each month.]

Stanton Ave. Church. [Trustees, monthly.]
League, on second Thursday in each month.]
8-10 Personal Evening Devotions in Methodist Homes.

Saturday.
A. M.
5.30-7.30 Family Prayers in Methodist Homes.
6.45 Father Taylor's Mission, Morning Service.
7.25 Prayer and Praise Service of the School of Theology, in Chapel, 72 Mt. Vernon St.
P. M.
2 Saratoga St. Church, East Boston, Mission Band (fortnightly).
Appleton Church, Neponset, Rehearsal for Christmas Concert.
German Church, Shawmut Ave., Religious Instruction of Children.
Trinity Church, Charlestown, Jewel Gatherings' Meeting.
Warren St. Church, Rehearsal for Christmas Concert.
3 Winthrop St. Church. [Cheerful Workers, monthly.]
Appleton Church, Neponset. [Loyal Legion, fortnightly.]
4 Tremont St. Church, Choir Rehearsal.
Bethel Church, East Boston, Children's Class-meeting.
7.30 Tremont St. Church, Sunday-school Teachers' Meeting.
Winthrop St. Church, Choir Rehearsal.
Trinity Church, Charlestown, Choir Rehearsal.
First Church, Temple St., Choir Rehearsal.
People's Church, Choir Rehearsal.
Monument Square Church, Charlestown, Choir Rehearsal.
Baker Memorial Church, Chorus Rehearsal.

(Continued on Page 4.)

Miscellaneous.

LED BY A STAR.

LILLIAN FOSTER

A twilight 'neath the Eastern skies—
All bright it glows with crimson dyes
Of Orient eve;
Is purple, golden, sapphire beams
Change slowly into silvery gleams
As daylight earth doth leave.

Three pilgrims looking skyward there,
As radiant eve doth disappear
And merge in night,
See shining 'bove them in the skies,
A star that to their longing eyes
Shows wondrous bright.

With splendor filling all the night,
It leads them on to where the Light
Of earth they find;
That shining light whose steady ray
Proclaims Him radiant Star of day
To all mankind.

O Day-star from on high, to Thee
All love and adoration free
We joyful bring;
Shine down within each darkened heart,
Light of the world! Thy light impart
To us, O King!

HOW ZION'S HERALD IS MADE.

ADELAIDE S. SEAVENUS

It seems easy enough; so did preaching to the deacon before he tried it. Years of experience, however, have not made it so. Every issue brings its own problems, perplexities and possibilities, and involves an amount of thought and detail work of which the ordinary subscriber, who sits by the library fire leisurely enjoying his weekly religious paper, has not the faintest idea.

To explain how ZION'S HERALD is made, a few preliminary words are necessary regarding its originators and owners.

Wesleyan Association and its Building.

Our older readers need no introduction to the Boston Wesleyan Association; but for the benefit of the younger generation, and others who may never have given any attention to the matter, a brief résumé may be of interest. The Wesleyan Association was formed May 16, 1831, the object being the publication of a newspaper devoted to the interests of the Methodist Episcopal Church, the profits accruing over and above the sum necessary for conducting the same to be annually divided among the New England Conferences for the benefit of the "superannuated and necessitous ministers of the church, their wives, widows and orphans." It is provided in the by-laws that no person can become a member of the Association who is not a member in regular standing in the Methodist Episcopal Church; that the capital stock shall be \$500,000; and that there shall be not more nor less than twenty members. The members themselves draw no dividends or compensation from the concern. ZION'S HERALD, beginning in 1833, after various changes in proprietorship, was purchased by the Wesleyan Association in 1831. During this early period, the Association, from lack of means, was greatly handicapped in its work by poor accommodations and inconveniences. But as the denomination increased in numbers and resources, larger and better facilities were demanded—a permanent denominational headquarters. In 1864 an Act of Incorporation was obtained from the Massachusetts Legislature, and in 1869 an estate adjoining the Bromfield St. Church was purchased, upon which an elegant and substantial five-story granite building was erected and opened for its various uses in 1870, the entire cost of land and building being a little over \$300,000.

What New England Methodist can walk down Bromfield St. on the opposite side, and not feel a thrill of pride as he gazes across at the imposing structure that bears the name, "Wesleyan Building?" On the street floor are three fine stores—the corner one (No. 38) being occupied by the Methodist Book Depository, just now specially attractive with holiday goods. Here Mr. Charles R. Magee fills genially and successfully the position of Book Agent, held so many years by his lamented father, the late James P. Magee. At No. 36 is a wide and handsome white marble stairway leading directly to the second floor, on which is situated the main editorial and publishing office of ZION'S HERALD. To find the work-rooms of the HERALD the elevator must be taken to the fifth floor, where a most desirable suite of offices includes the assistant editorial room, the editor's private office, the compositors' room and the mailing room, each apartment being sunny and convenient in every particular. All the other rooms in the Building are rented to various organizations and individuals, including, among others, the Emerson School of Oratory, the Methodist Historical Society, the *Heavenly Woman's Friend*, the Massachusetts Woman's Christian Temperance Union, several Co-operative Banks, the *Christian Witness*, Sheldon's Educational Publications, the *New England Magazine*, Mr. Geo. Folsom's private Art Parlors, *The Nursery and Our Little Ones*, etc.—a busy hive of workers. Wesleyan Hall, where the Preachers' Meeting assembles every Monday, and an adjoining Committee Room, are on the second floor.

The Herald's Working Force.

The business department of the paper is under the efficient management of Mr. Alonzo S. Weed, who has occupied most acceptably the position of "Agent," or Publisher, for the past eighteen years, and who is widely known throughout the New England Conferences among both our ministerial and lay members. He has general control of the publishing interests—manages the advertising department, buys the paper on which the HERALD is printed, purchases type, makes contracts for the press work (which is done outside the building), has the care of the subscription lists, and oversight of the composing and mailing rooms, together with all the financial matters that pertain to the publishing of a great paper. He has a lady bookkeeper as assistant, Mrs. C. Forbes. The publisher's office is in Room 9 on the second floor front—large, airy, finely fitted up. In this room, also, is the Editor-in-chief's desk, where he receives callers and attends to general correspondence. When he wishes to "work," he retires to his "den" on the fifth floor.

The editorial staff consists of the Editor-in-chief, Rev. Charles Parkhurst, D. D.; the Assistant Editor, Rev. Wesley O. Holway,

U. S. N.; and the Office Editor, Miss Adelaide S. Seavernus. The Editor-in-chief conducts the editorial correspondence, which is necessarily very heavy, passes judgment on all "copy" submitted, is perpetually on the alert for things about to happen, watchful of tendencies in the denomination and out, and is responsible for the make-up of the whole paper, and for the "Book Table" and his own page in particular, writing editorials, "Notes," "Personals" and "Briefs."

The Assistant Editor holds himself in readiness for frequent consultation with the chief, writes "The Outlook" on the first page, prepares the Sunday-school Lesson Notes, keeps a vigilant eye on both the secular and religious exchanges, and under "News of the Week" gives a condensed summary of the leading events that occur from day to day.

The duties of the Office Editor are multifarious. She takes charge of all "copy" and prepares it for the type-setters, has oversight of the proof-reading (which is done by an assistant), reads the "revises," selects "Thoughts for the Thoughtful," makes up summaries of art, health, men and women, missionary, agricultural, fun, home decoration, religious, and other items, assists in book and magazine reviewing, reads all stories and poems that are received in order to pronounce upon their availability, and is responsible for the family page.

Additional assistance is rendered by Rev. Frederick B. Graves, who writes part of the book and magazine reviews, and acts as special reporter and canvasser for the paper.

"Copy."

By this we mean whatever material in the way of contributions, prose or poetry, comes to the office for publication. Roughly speaking, it may be divided into regular, unsolicited and solicited. The "regular" copy includes church news from the different Conferences, obituaries, notices of various kinds, etc., none of which need pass the ordeal of editorial judgment, but are printed as a matter of course. "Unsolicited" matter is poured in upon us without stint on every conceivable subject—a curious hodge-podge of poetry (?), essays, appeals for churches, volunteer correspondence, stories, conundrums, criticisms, and reports of all sorts. All this matter is carefully read and winnowed. A few grains of wheat are retained; some of the chaff is sent back—if return stamps have been enclosed; and the remainder is crowded into the overfull waste-basket. The choice "copy" of the paper, as a rule, falls under the head of "solicited." It is here that the instincts of the true editor are most evident.

Registering and Classifying.

All "copy" requiring editorial judgment is promptly examined by the editor or some member of his corps, and its fate determined. If accepted, it is handed to the office editor, who carefully registers and files by title and author's name all important MS., and is expected to keep "the run" of it—not allowing it to become stale. An "immediate copy" packet is kept of articles whose interest would be imperiled by delay in insertion. It sometimes happens, by over-press of matter, that some of these contributions perish untimely and find their way to the office "graveyard"—a cabinet kept for the purpose. If our readers could visit the assistant editorial office, they would discover sundry compartments labeled "Church News," "Agate," "Obituaries," "Selected Poetry," "Clippings," "Epworth League," "Educational," "Industrial," "Temperance," "Farm and Garden," "Health," "Household Decoration," "Fancy Work Hints," "Missions," "Art," "Religious," "Scientific," "About Women and Men," etc.—most of these pigeon-holes being kept full by diligent use of the scissors.

"Laying Out" the Paper.

This is an undertaking! On Monday afternoon, ten days before the paper is published, and two days before the current number is issued, the upper sanctum is the scene of anxious and prolonged conference. Here the editor-in-chief meets his assistants. The office editor brings out the package of "immediate copy," mentions what has been "left out" of the preceding paper, and what articles are to be continued or concluded. Correspondence, of course—New York, Chicago, Baltimore, or elsewhere—is entitled to precedence—and gets it. Then comes the tug of war. Considerations of the length, pertinency, contrast, timeliness, and proportion of articles are all given due weight in filling the abbreviated space for contributions. Reports of denominational and other meetings must be anticipated also, and provision made. Even after the paper is "laid out," and the editor with a smile of relief has gone to his "den," the scheme may be jostled by the contents of the next mail or by some jolt of the memory.

Compositors' Room.

In the southwest corner of the Building on the fifth floor is a large-sized, well-lighted room provided with all the facilities for translating ideas into type—such as type cases, composing stones, galleys, and other paraphernalia. The energetic foreman is Mr. Perley H. Hadley, a young man who graduated several years ago from the mailing room—a modest, courteous and efficient. The regular force embraces six compositors, some of them old-time employees. Mr. John F. Lancaster, who "sets" the "Church Register," "Book Table," editorials, etc., has grown old, if not gray, during twenty-five years of service on the HERALD. The setting of advertisements, requiring selection of type and special judgment, has been for many years in charge of Miss Fannie B. Douglas. The other compositors are Misses Estelle Simpson, Henrietta Grafton, Martha D. Dunnele and Della J. Davis. By a system of "subs," generous vacations in the summer are permitted the young ladies, and the office is a rarely contented and harmonious one.

Every Tuesday noon "copy" is furnished the foreman for the 6th, or Family, page, with the Sunday-school Notes and Book Table. The next forenoon the second page articles are given out, with enough matter to fill pages 3 and 7 not occupied by "ads." These four pages constitute what is called the "first form" of the paper, which is ready for press Friday afternoon. Copy is divided as evenly as possible by the foreman among the compositors, each one of whom proceeds to fill a "galley," corresponding to a column in length. These galleys are filled rapidly or slowly according to the style of type used—burgoyne, brevier, minior, nonpareil, agate, etc.—and as the matter is leaded or solid. When a sufficient number of galleys are "full," the foreman takes proofs of them, which are carried,

with the copy, to an adjoining room where the proof-reader, Miss Clara R. Pitkin, and the copy-holder, Miss Gertrude L. Seavernus, proceed to verify the work of the compositors. Errors are marked on the margin of each proof, and the proper corrections are duly made. When enough galleys for a page are filled, the foreman applies to the office editor for a schedule, or list of articles in the desired order, and proceeds to "make up" the page in accordance therewith, attending himself to date, number of page, etc. When dry, a proof of the whole page is taken, which is handed to the office editor, who cuts it into three parts longitudinally and pastes each double column on a strip of proof paper with a wide margin, and proceeds to "revise" it—reading carefully for sense, spelling, punctuation, capitalization, and noting mistakes on the sides. The revise is then returned to the foreman, who corrects it in the "form," and afterwards takes a final proof of the page, which is critically inspected to see if the corrections are all in. This completes the typographical revision of the page. When four pages—2, 3, 6 and 7—have been prepared in this way, the "inside," as it is called, is ready for "locking up." The columns are then "justified," and the "quoins," or wedges, are driven home, so that the type, securely fastened in its iron frame, can be handled by the pressmen as if it were a uniform sheet of metal.

The "second form," comprising pages 1, 4, 5 and 8—commonly called the "outside"—must be ready for press by Tuesday noon. Between nine and twelve is the crucial period. The editor tips round the assistants' office, hardly daring to raise his voice above a whisper, because of the portentous frowns on the usually placid brows of his coadjutors. All is hurry and confusion and—vexation of spirit. Revises are to be read; odds and ends of belated first proof await correction, with probably several galleys of "ads," in which, of course, exasperating "outs" will occur; perhaps some important item has to be set up at the last moment and crowded in "somewhere"; and as the "last straw," the foreman steps into No. 42 and deprecatingly says: "Miss S., will you come into the other room and tell me what to leave out? We have already 'up' about three columns too much of church news." And the poor office editor has to try to solve the old, but ever new, problem on ZION'S HERALD, of trying to squeeze a quart into a pint. But at such a time what does harassed individual care for the future execrations of Conference district correspondents who, failing to see their installments in that particular issue, will burden the mails for a week inquiring why their items didn't appear. Well, they can't go in when there's a pressure. Some one must be "left over"; and we try to be fair to all.

If, after the "forms" have gone to press, there were only a brief breathing space, how restful it would be! But the next paper, already planned for and begun, presses close upon the heels of the other. There is no "let-up" in newspaper work; from day to day, week to week, year to year, brain and heart and hand are in constant requisition. About two o'clock in the afternoon of Tuesday a package of HERALD's damp from the press is brought in, and one of them is more or less carefully scanned to see that nothing has gone wrong or been broken by the press. Then the young men in the mailing-room, Mr. Cornelius Cronin and his assistant, Albert Drake, have their hands full for two days running (if the papers under the mailing machine (which stamps the subscribers' name), putting them in wrappers, and packing them in the great mail-bags in which they are carried to the Post Office, whence they wing their way, bearing messages of wisdom and comfort and counsel to thousands of readers throughout our own country and in foreign lands.

With finger on his solemn lip.

Night hushed the shadowy earth,
And only stars and angels saw
The little Saviour's birth;
Then came such a gleam of silver light
Across the bending skies,
The wondering shepherds woke, and hid
Their frightened, dazzled eyes.

—Margaret Deland.

CHICAGO CORRESPONDENCE.

S. J. H.

THE people of Park Avenue Church are "doing a great work," and have already begun to enjoy the fruits of their labors. The old wooden building in which they had worshipped for years, has disappeared, and in its place a magnificent pile is going up. The people are putting the best they have into this noble edifice—their money, their enterprise, their energy, their devotion—and when the day of dedication comes, it will bring with it the victory they so richly deserve. Rev. William Fawcett, D. D., is pastor, and is now serving his fifth year. On a recent Sabbath the vestry of the new church received the delighted congregation. The new temple will be ready for dedication early in February.

Two new churches have been dedicated within a month. At Taylor and DeKalb Streets we have now a pretty little church and a strong and vigorous society—a mission three years old, now self-sustaining. At 64th and Loomis Streets, on the outskirts of the city, a beautiful home has been built for our people.

The society at Hyde Park in the southern portion of the city is busy with plans for a substantial temple. At Simpson Church, Englewood—also in the southern end of the city—a new place of worship is an absolute necessity, and the people are pushing the project with unusual vim. Even in Evanston, which already has three churches, not including the attractive edifice at South Evanston, there is much talk of organizing a new church. And so the work of church-planting goes grandly on.

There may be a smack of vanity about Chicagoans, but there can be no doubt that it is pardonable when the recent appointments of the Board of Bishops are consulted. Rev. Frank M. Bristol, D. D., of Trinity Church, appointed fraternal delegate to the coming General Conference of the Methodist Episcopal Church, South; Rev. Charles G. Truesdell, D. D., presiding elder of Chicago District, appointed as corresponding secretary of the General Conference Board of Conference Claimants; Hon. James B. Hobbs, of Grace Church, appointed chairman of the committee for the entertainment of the next General Conference which is to meet in May, 1892, probably in Omaha, possibly in Chicago. Dr. Bristol will represent our church in an able and satisfactory manner at the General Conference of the Church South. He is the prince of Methodist preachers in Chicago—whom, since Chicago is the biggest thing west of Boston, is equivalent to saying that he is the peer of any preacher in Western Methodism. It will do our Southern brethren good to see him and hear him and get acquainted with him. Dr. Truesdell is admirably qualified for the position to which he has been nominated by the Board of Bishops. He knows the church, his history, his polity, his doctrines, and he is

in thorough accord and sympathy with every department of his activity. He is a man of large experience, of rare administrative ability, and of extensive acquaintance in the church. For the last five years he has been presiding elder of the Chicago District—a district which now includes seventy-five churches, a small Conference in itself. Dr. Truesdell is an indefatigable worker, and his enthusiasm and energy will be felt in his new field. Mr. Hobbs, who will engineer the arrangements for the entertainment of the next General Conference, is one of the foremost laymen in Chicago Methodism. He is a Maine man who came West years ago and settled in the right place—Chicago. He is a quiet, modest, unostentatious gentleman, but a man of tremendous push and strong business insight withal. The material interests of the next General Conference are secured so long as they are committed to his care.

The directors of the Clear Lake camp-meeting have selected Rev. H. W. Bolton, D. D., of Clark St. Church, as conductor of their next annual camp meeting, which occurs July 9-12, 1890—a slight indication of the growing influence of this very excellent man. At a recent Monday morning meeting of the presbytery the question of city missions was under discussion. The venerable Dr. Luke Hitchcock, superintendent of the Chicago Home Missionary and Church Extension Society, was on hand all bristling with statistics and backed up by a score of our wealthiest and most loyal laymen. The paper of the day was read by Dr. Bolton, who discussed the question of city missions ably and fearlessly. Several of the laymen followed, and the work of the society was squarely presented to the brethren. During the last five years \$23,540 have been raised and disbursed by this society for church property. This money has been invested in twenty-four churches, valued to-day at \$168,150 above all in debt. In the same period \$30,919 have been raised and disbursed for ministerial support, Sunday-schools, rent, etc. Forty-four missions, with a membership of 1,855 and 7,127 Sunday-school scholars, show something of the work done within five years. These missions are located in the neglected parts of the city and in the growing suburbs. Their number is constantly increasing, and would increase much more rapidly if the society had a larger fund from which to draw. The missions are manned for the most part by students from Evanston in the college and theological departments—men, many of them, of experience in the pastorate, who, with the financial aid which this work gives, are helping themselves in securing their education. It will never be known how vital a part these earnest, devoted and faithful student preachers from Northwestern University and Garrett Biblical Institute are performing in the building up of Methodism in and about Chicago. Dr. Hitchcock said, in a recent address, in speaking of the relation of these students to the mission work of Chicago: "Why, we depend upon you students to do this work; we can't get along without you. You are a great and invaluable help to us—our strong right arm. You do plenty of hard work for little pay."

There has been a good deal of quiet agitation lately among those most intimately connected with the First Church, in regard to pulling down and building greater. This church stands in the very heart of our great city on a valuable piece of property, which is exempt from taxation. The building is used for church purposes, and the spare room is rented for offices and stores. Within the last few years the growth of Chicago has made it necessary to furnish greater facilities at the centre. Hence we have entered upon the age of the "sky-scraper," ten, twelve, fourteen-story buildings. The project is to remodel the Methodist Church Block, and add half a dozen stories to the building. This would mean in increased revenue. When it is remodeled during the last two years the First Church has helped the various churches of Chicago to the extent of about \$200,000, it is clear that increased revenue from the Methodist Church Block means greater opportunity to help Chicago Methodism at large. The scheme is wholly feasible, and will undoubtedly be pushed to consummation.

It is his birthday—His, the only One
Who ever made life's meaning wholly plain;
Dawn is He to our night no longer vain;
And purposes our onward-striving years;
The hope He brings forth over-ours our fears;
Now do we know the Father, through the Son!
O earth, O heart, be glad on this glad morn!
God is with man! Life, Life to us is born!

—Lucy Larcom.

The Conferences.

N. E. SOUTHERN CONFERENCE.

Providence District.
God congregations attend the preaching of the Word by Rev. J. B. Ackley, Marshfield, Mass. Sunday, N. v. 17, was observed as harvest Sunday, with an appropriate sermon by the pastor, and a concert in the evening. One young man was received from probation in the afternoon. The following is one of the ways in which the people make the home of the pastor and his wife pleasant: Thursday evening, while the pastor and wife were enjoying an after tea chat, they were suddenly interrupted by a knock at the door, which, after being opened, was entered by about forty of their friends. The evening was spent in a social manner, with an impromptu entertainment arranged by Mrs. Ackley. In behalf of the friends assembled, C. M. Harlow presented Mr. Ackley and wife with a nice photograph album. After leaving their "pounds," the company left for their several homes.

Rev. L. B. Coddington, pastor of Harris Avenue Church, Providence, received five on probation, Sunday, Dec. 1.
The Methodist Episcopal Church, Portsmouth, is nearly a century old (96 years), but has no signs of weakness or decay. Indeed, with the wisdom of age it joins the activity of youth. The church edifice is being greatly improved. The Epworth League has over fifty members. Three persons have recently professed conversion. Four were received into full membership from probation, Sunday, Dec. 1.
The pastor, Rev. B. F. Simon, was "surprised" and kindly and abundantly remembered a few days before Thanksgiving.

Richard Lowe, a local preacher belonging to the Chestnut St. Church, Providence, died suddenly at his place of business, Saturday, Nov. 30, of apoplexy of the brain. He was president of the Providence Local Preachers' and Exhorters' Association, a most estimable man, a devoted Christian, and a cheerful laborer in the moral vineyard, preaching as he was able, without hope of material compensation. His pastor, Rev. S. O. Benton, will doubtless send an appropriate notice. A suitable tribute was adopted by the Providence Local Preachers' and Exhorters' Association. S.

Norwich District.
Willimantic. The Willimantic Camp meeting Association held a special meeting in the Willimantic M. E. Church, Monday, Dec. 2, to consider the advisability of erecting a chapel on the camp-meeting grounds. At the last camp-meeting it was voted to build a tabernacle, or canopy, in connection with the preachers' stand, and the executive committee were so instructed. After most careful consideration, the committee decided that for \$1,500, to which the Association limited them, the proposed canopy could not safely be built, and in any event a canopy meant the destruction of nearly all the trees within the open air auditorium. The committee, therefore, voted unanimously not to build the canopy, but to urge upon the Association instead the advantages of a chapel. Accordingly, at the special meeting mentioned above, the Association authorized the erection of a chapel at a cost, including seating, not to exceed \$1,750. The site selected is where the old Providence District house stood. Work will be begun in the early summer of 1890.

The collection taken in the Willimantic church, Dec. 1, for the Methodist Episcopal Hospital was \$135. Rev. J. S. Breckinridge, the superintendent, was present, and remarked that it was an unusually

large collection to be taken in that manner. Rev. C. W. Holden, the pastor, was very much pleased at such a noble response of his people to this great charity.

East Hampton. A remarkable revival has been in progress here for several weeks. Rev. I. Johnson, the evangelist, has been assisting the pastor, Rev. V. W. Mattson. Over seventy clear conversions are reported, and it is proposed to continue the meetings.

Norwich, Sachem Street. The spring meeting of the Eastern Connecticut Ministerial Association will be held in the Sachem Street church, Feb. 17-19, 1890. The programme sent out by the executive committee is in two parts: First, "The Minister"—(1) In His Study; (2) As Preacher; (3) As Pastor; (4) As Financier; (5) As Citizen. Each of these heads is to be introduced by a paper from the minister first named on the list following. All the ministers on the district are thus brought on the program. Second, "The Layman"—(1) As Trustee; (2) As Steward; (3) As Class-leader; (4) As Sunday-school Superintendent. Each of these subdivisions in like manner is opened for discussion by a paper from a layman. About fifty laymen are thus brought on the program. If this meeting should prove as successful as hoped for by the committee, others like it may follow. The programmes have already been sent to all the churches.

East Thompson. Sunday, Dec. 1, Presiding Elder Tirrell preached in this church, and at the altar service in the evening four persons were converted. Bro. Tirrell is doing splendid work in administration. He is also specially at home in evangelistic work, and the churches are feeling the impulse along that line. The whole district is in a prosperous condition.

Thompsonville. The fire Thanksgiving night, which burned up \$200,000 worth of the Hartford Carpet Company's plant, was incendiary, and evidently intended to destroy their entire property. Fortunately the insurance nearly covers the loss, and no delay has been thrown out of employment. Rev. C. A. Stenhouse, the pastor at Thompsonville, delivered before a large audience, Sunday evening, Dec. 1, a lecture on "Stanley and the Christian Conquest of Africa."

KARL

MAINE CONFERENCE.

Augusta District.
At Augusta the work is moving on, and the pastor is winning his way into the hearts of his people. The spiritual interests are improving; the class and prayer-meetings are well attended, and the congregation on the Sabbath is kept up. Material improvement is the order of the day also. The society has expended \$200 in painting the outside of the church.

The people of Farmington are appreciating the efforts that their pastor, Bro. Berry, is making in behalf of his flock, so far as to look after his material wants and keep the claim paid up. We expect that they will not be satisfied with this, but will clasp hands with him for a vigorous, aggressive warfare upon the enemy which shall gain many trophies for the Master.

At Gardiner the promise of the spring that "we had the right man in the right place," is being fulfilled. All the interests of the church are well cared for. The congregations on the Sabbath are very large; the vestry can hardly accommodate the throng that gathers there on Sabbath evening; and, best of all, a good spiritual interest is manifest. Bro. Hunt has preached a series of sermons to the workmen, which were deservedly popular and were listened to by crowded houses. Not content with these things, the trustees are building a very commodious stable at a cost of \$425, which will add greatly to the beauty and utility of the parsonage property. Bro. Hunt writes me as follows: "A good day yesterday (Dec. 1). Received seventeen on probation, and one new one was forward last night. There was an attendance of sixty at class last week. We are having a furnace put into the parsonage."

At Hallowell the quarterly conference ventured to increase the claim of the pastor \$100, which advance they propose to hold when the turning of the Conference wheel makes a change necessary. Everything is moving along finely. The Epworth League met \$80 as the result of a lecture course this fall, and the Ladies' Circle has laid out \$70 in renovating their vestry. May the Holy Ghost descend, and the fire from God come down and take possession of the building, so that the people shall realize that it is God's house; and also of the people, that they may do the Master's bidding and glean for Him a large harvest! G. C. A.

EAST MAINE CONFERENCE.

Rockland District.
Winlock. Rev. J. S. Thompson's second year in this charge is proving better than the first. There is an improvement in interest and attendance. The assurance of the reports the receipts for the first half of this year do that of last year.

North Waldo. The parsonage has been painted outside, the church at Ory's Corner is being put in good condition, and the pastoral work of the charge is being faithfully looked after. At Washington the pastor has a faithful assistant in Bro. H. G. McCurdy. During the summer season he has traveled six miles and superintended three Sunday-schools each Sabbath. Ninety scholars have attended these schools, and there were two conversions. Rev. Charles Rogers is pastor.

Sheepscot Bridge. Fourteen persons have been received in full from probation, two by letter, and twelve have been baptized the past quarter. The church has been shingled, and a movement is now being made to have the audience-room freed. Eighteen persons have lately removed from one part of this charge to Boston. A heavy loss to the charge, but one example, of many, of what East Maine is doing in building up Methodism in other States. Rev. T. R. Penicost is pastor.

North Vassalboro. The Williams property just sold and adjoining the church lot has been purchased for a parsonage. It makes a fine home for the pastor, and gives the church a splendid property. One person has been converted and received on probation. Rev. C. A. Maine is pastor.

Vassalboro. The pastor, Rev. W. F. Prince, has been obliged, on account of a chronic sore throat, to lay down the work of the ministry for a season. The people were very unwilling to give up their pastor, but his physician said rest and a warmer climate were the only things that would give relief. Bro. Prince left the charge in the midst of a revival. Six persons had been converted. On his last Sunday with this people he baptized one person and received three into full membership. On the Monday evening following, a large company assembled at the parsonage to bid their pastor farewell. They left a good sum of money as a token of their esteem. Bro. Prince will spend the winter at Drew Theological Seminary. Rev. E. A. Glidden will supply this charge in connection with his own work till Conference.

China. Ten persons have been converted, and six have been received on probation the past quarter. The church is in an excellent condition, and a larger work is expected. Rev. E. A. Glidden is the pastor.

Damariscotta. A good work has been going on at the Mills the past few weeks under the leadership of the pastor, Rev. W. F. Stewart. Eleven persons have been received on probation, four have been baptized and ten have been received into full membership. An effort is being made to build a tower in front of the church and then to paint the building outside.

Clinton. A gracious revival is in progress on this charge. The pastor, Rev. W. L. Brown, is assisted by Miss Pratt, a friend, and many souls are being saved. At the third quarterly meeting an unusually large number took part in the love-feast, and sixty-four came forward to the sacrament. This was thought to be the largest number that ever communed here at one time.

Union. Dec. 1 was a good day for this church. The pastor, Rev. J. D. Payson, baptized eight persons

and received seven into the church. "One new voice" was heard at the evening service.

FRANK.

VERMONT CONFERENCE.

Montpelier District.
Marshfield. Methodists are shingling their church and parsonage buildings, and making other needed repairs.

Under the lead of Bro. Howe, our people at Watfield held a missionary concert the evening of Dec. 8. Such work bears fruit in the future.

There seems to be a great dearth of revival news. Save the meetings held at Barre and West Topsham, no such news has come to hand. Last year was a year of gathering; how about this year?

It was erroneously stated that Waterbury had thirty subscribers for the HERALD. It should have been twenty. The writer wishes that it might be thirty, and will try to make it that number, but Barre has as yet the lead.

REYLA.

St. Johnsbury District.
Bro. W. S. Jenie, of Glover, has been obliged to relinquish his charge on account of ill-health. A local paper states that "the people are sorry to lose him and his family from the community, and hope he will regain his health and be permitted to return again." Bro. Jenie has the prayerful sympathy of all the brethren on the district.

Bro. H. W. Worthen, of Barton, will supply the pulpit at Glover also until Conference.

Newbury is in the midst of a revival. The church is being greatly quickened and strengthened. Many have manifested an interest in the salvation of their souls. Bro. Trevillian is happy in his work, and means to push it forward all along the line. He baptized three persons last Sabbath.

Rev. Harvey Hitchcock, a superannuated member of the Vermont Conference, died at his home in Chicopee, Mass., about the last of November. On account of ill-health, he gave up his pastoral work in 1883, and removed to Chicopee, where he entered into business, from which he retired in 1882. Bro. Hitchcock was born at Westfield, Vt., Feb. 25, 1814, and was buried at Peacham.

A missionary tea party was held at the Methodist church, Lyndonville, on Tuesday evening last, which was much enjoyed. The after-meeting consisted of appropriate recitations, duets, the reading of extracts of letters from missionaries, and an address from Mrs. A. L. Bailey, of St. Johnsbury.

Springfield District.
It is with sorrow that we record the fact that Rev. E. B. Harris, the pastoral supply at Jacksonville, has met with a serious accident in being thrown from his buggy. It is feared that a permanent injury to one limb may result therefrom. Bro. Harris will have the sympathies and prayers of his co-laborers in this time of need. His pulpit is being supplied by Bro. Woodard, a local preacher residing in Halifax, and Bro. Fairbanks, of Heath, Mass.

Pastor Smithers, of Brattleboro, reports his missionary collection as taken, and the appointment as approximately reached. The work in other respects is progressing nicely.

Rev. W. H. Wright, of Proctorville, has been called to mourn the loss of his venerable father, who died quite suddenly before Bro. W. could reach him. His funeral was attended last Saturday. We tender our brother our sincere sympathy in this bereavement.

M.

O holy Child of Bethlehem,
Descend to us we pray!
Cast out our sin and enter in;
Be born in us to day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

—Phillips Brooks.

Our Book Table.

FIRST EPISTLE TO THE CORINTHIANS. By Charles J. E. Scott, D. D. Andover: W. F. Draper, Price, \$2.75.

A critical and grammatical commentary on this important epistle coming from the eminent Bishop of Gloucester, would at once demand attention and interest. And that, too, notwithstanding the fact that this is only a new notation. The text is in Greek, and the comments are almost wholly critical and grammatical, with only now and then a practical suggestion on the meaning aside from the bare textual meaning in the original. As a scholarly and learned volume to have at hand in a minute study, it is of especial worth. The Bishop has opinions of his own in matters where there is dispute, albeit he often stands alone in his exegesis. Take, for example, 4: 19. He says: "The power? What power? Certainly not that power in reference to any miraculous manifestations (Chrys.), and scarcely their power in its moral and ethical aspect (Osiander), or in spreading the Gospel (Meyer), but as verse 20 seems to suggest, their power in its spiritual character; *scilicet*, whether they have, or have not, the only true power, the power of the spirit; see ch. 2: 4; 1 Th

NEW ENGLAND Methodist Book Depository.

Berean Lesson System.

Rev. J. L. HURLBUT, D. D., Editor.

ANNOUNCEMENT FOR 1890.

THE SUNDAY-SCHOOL JOURNAL. The very best help for teachers and older scholars in the study of the lessons. Price, single copy, ten cents per annum. In clubs of six copies and upward to one dollar, fifty cents each.

THE BEREAN SENIOR LESSON QUARTERLY. Price, twenty cents a year. This quarterly supplies the wants of the Senior Student, and a variety of helpful hints, engraved Bible illustrations, etc.

THE BEREAN INTERMEDIATE LESSON QUARTERLY. Price, twenty cents a year. Every thing that the scholars from ten to sixteen years of age require will be found in this lesson leaf.

THE BEREAN BEGINNER'S LESSON QUARTERLY. Price, ten cents a year. This quarterly supplies the wants of the young scholar, and a variety of helpful hints, engraved Bible illustrations, etc.

THE LEAF CLUSTER is a valuable help to the teacher of the lesson to the little ones. The pictures are brilliantly illuminated. Issued quarterly. Price, ten cents per annum. This quarterly supplies the wants of the young scholar, and a variety of helpful hints, engraved Bible illustrations, etc.

THE BEREAN PICTURE PAPER. Monthly. Price, twenty cents a year. Six copies and upward to one dollar, fifty cents each.

QUESTION BOOKS.

1. THE BEREAN SENIOR LESSON BOOK, for adult scholars, contains notes, questions for older students, Bible dictation, and an outline of the Bible, upon every lesson of the year. Price, fifteen cents.

2. THE BEREAN INTERMEDIATE LESSON BOOK, for scholars from ten to sixteen years old, contains explanatory notes, maps, both large and small, together with many other features. Price, fifteen cents.

3. THE BEREAN BEGINNER'S LESSON BOOK, for children just above the "first class," contains the lesson in the form of a story, questions and answers in large type, and Practical Works with Little People. Price, fifteen cents.

COMMENTARIES.

THE LESS-AS-COMMENTARY, by J. L. Hurlbut, D. D., and H. M. Simpson, M. A., contains full notes and explanations upon all the lessons of the year. Price, fifteen cents.

THE BEREAN COMMENTARY ON THE NEW TESTAMENT, Vol. 1, Luke and John. Price, fifteen cents.

THE BEREAN COMMENTARY ON THE NEW TESTAMENT, Vol. 2, Luke and John. Price, fifteen cents.

MAPS.

MAP OF HOLY LAND, No. 4. Size, 5x7 1/2 inches. Price, 15 cents.

MAP OF PALESTINE, No. 4. Size, 10x10 inches. Price, 15 cents.

ILLUSTRATED RADIAL KEY MAP OF PALESTINE, for first six months of the year. On strong map paper. Price, 50 cents.

CHAS. R. MAGEE, AGENT,
88 Bromfield St., Boston.

NOTHING ON EARTH WILL MAKE HENS LAY.

827 Washington Street,
COR. COMMON ST.

RAYSTATE GUITARS.

THE BEST IN THE WORLD. MADE BY J. HAYNES & CO. (PRICE) BOSTON, MASS. SEND FOR ILLUSTRATED CATALOGUE FREE.

Prof. North's Earphones.

Make the Deaf Hear. 141 Broadway, New York.

Sherridan's Condition Powder!

Highly concentrated. It is worth a pound of any other kind. Given in the food, it keeps the system in perfect health. It is a perfect remedy for all ailments of the stomach and bowels. Price, 15 cents per box.

SALESMEN WANTED AT ONCE.

For a good position, apply to the undersigned. Address: J. H. Hurlbut, D. D., New York.

ON 30 DAYS' TRIAL.

EGGELSTON'S ELASTIC TRUSS. It is a perfect remedy for all ailments of the back and legs. Price, 15 cents per box.

BAILEY'S COMPOUND.

It is a perfect remedy for all ailments of the stomach and bowels. Price, 15 cents per box.

GET IT!

The Blue Book of Trade Marks. A work for every manufacturer, inventor, merchant and business man.

EMERSON'S QUALITY.

Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

THE EVERETT PIANO.

Unparalleled in Power and Singing Quality of Tone. Precision and Delicacy of Touch. And Every Quality Required in a First Class Piano.

B.A. Atkinson & Co.

Liberal House Furnishers.

TEN EXCELLENT OFFERINGS.

Such as we sell every day, and can be found at our store at all times, and bought in any quantity you may desire, and not specially got up for the occasion. We place these goods before your notice for the sole purpose of COMPARISON, feeling that if you inspect them with goods sold at the same prices by our competitors, you will acknowledge that we have superior claims on your patronage by reason of our giving you

MUCH BETTER VALUE

For your money than any similar house in New England.

1. OUR FIFTY-FIVE DOLLAR OAK SET, consisting of 10 pieces complete, and which for style, finish and workmanship will compare with any other offered elsewhere for less than \$20.

2. OUR TWENTY-FIVE DOLLAR OAK SET, made of solid oak, with quartered grain, 10 pieces complete, extra heavy fan-back chairs, and your choice of two different styles of washstand. This set is solid oak, no ash or other imitation, and will compare with any other set in the market at less than \$35.

3. OUR FORTY-FIVE DOLLAR BLACK WALNUT SET of fine selected oak, beautifully designed, and finished with Sicilian marble tops, chairs of solid walnut and black cane. Compare this with any solid set for less than \$60.

4. OUR THIRTY-FIVE DOLLAR PARLOR SET, consisting of 6 pieces complete, and which for style, finish and workmanship will compare with any other offered elsewhere for less than \$70.

5. OUR FORTY-FIVE DOLLAR SILK PLUSH SET, 6 pieces complete, marbled, silk plush with full spring edge on each piece, and frames of several different materials and designs. Note our description, see the ad. on this page for full details.

6. OUR MAGNIFICENT SIX-PIECE SET, which we sell for \$60, covered in imported mohair plush of the very latest shades. Frames of solid oak, walnut or mahogany finish, and built-in tufted back on each piece. See ad. on this page for full details.

7. OUR TWENTY-DOLLAR SIDEBOARD, standing over six feet high, and with a top of solid oak, made of hard wood, and of superior polish finish, beautifully carved and decorated. We feel confident that you will find it a better value for less than \$25 to \$30. We cordially invite you to make the comparison.

8. OUR FOURTEEN DOLLAR HEATING STOVE, large enough to heat two large rooms. Such a stove as we sold last season for \$18, and was then \$2 less than the lowest price elsewhere. Compare it today with what others show for the same price.

9. OUR TWENTY DOLLAR RANGE, with all the ware complete. A large which we have sold for years, and which we can warrant from our experience. A Range such as this from \$24 to \$30 in other stores.

10. OUR BEDDING DEPARTMENT, containing a most complete line of Blankets, Comforters, Sheets, Pillow Cases, Spreads, &c., &c., and which will be found to contain much larger quantities and much better values than stores which make a specialty of these goods.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

RISEING SUN STOVE POLISH.

BEAUTY OF POLISH.

SAVING LABOR, CLEANLINESS, DURABILITY, CHEAPNESS, UNEQUALLED. NO ODOOR WHEN HEATED.

EDUCATIONAL.

The Boston, New York, and Chicago

TEACHERS' AGENCIES.

Large numbers of school officers from all sections of the country including more than twenty per cent of the Superintendents of New England have applied to us for teaching assignments. He can secure Correspondence with employers is invited. Registration forms will be sent to teachers on application. Agency manual free to any address.

EVERETT T. FISK & CO., Managers.

7 Tremont Place, Boston; 4 Clinton Place, New York; 106 Wabash Avenue, Chicago.

N. E. Conference Seminary.

—AND—

Female College, Milton, N. H.

Location near the lake and mountain region of New Hampshire, and remarkable for healthfulness and beauty of scenery. Three hours from Boston, on direct route to Montreal.

This institution has erected a splendid new building, containing every modern convenience, steam heating, bath rooms, etc. Special attention has been given to sanitary arrangements. Its dormitory is two stories in height, thus avoiding loss of light.

A chartered college for ladies. A preparatory school for gentlemen. Several special courses in Science, Business, Art, Music, and Languages. Large faculty, excellent moral influence, thorough instruction, with moderate expenses. The Winter Term begins Dec. 1. Send for new catalogue. Address D. C. KNOWLER, D. D., Milton, N. H.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Auburn, Mass.

EAST ME SEMINARY.

Bucksport, Maine.

Rev. A. F. CHASE, Ph. D., Principal.

Fall Term begins August 26, 1889.

Winter Term begins December 2, 1889.

Spring Term begins March 17, 1890.

College Preparatory, Scientific, Academic, Normal Art, and Musical courses. Military Tactics. Business College with first-class instruction. Lodging unobscured. Access of boats or by rail.

Terms low. Send for Catalogue.

FOR YOUNG WOMEN.

LAUREL SEMINARY.

Children always Enjoy It.

SCOTT'S EMULSION.

Of pure Cod Liver Oil with Hypophosphites of Lime and Soda, is almost as palatable as milk.

Children enjoy it rather than otherwise. A MARVELOUS FLESH PRODUCER. It is indeed, and the little lads and lasses who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.

Beware of substitutions and imitations.

The Verdict.

OF ALL who have used Ayer's Pills for Biliousness and Liver Complaint is that they are the best ever made. Being free from any mineral ingredients, and sugar-coated, Ayer's Pills are adapted to all ages, constitutions, and climates.

"Having used Ayer's Pills for many years in my practice and family, I feel justified in recommending them as an excellent cathartic and liver medicine. They sustain all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. R. C. Burnett, Texas.

"Ayer's Pills keep my stomach and liver in perfect order, and I feel that I am a better man for their use."—J. A. Walker, M. D., New York.

"I am afflicted with enlargement of the liver and with a severe form of dyspepsia, most of the time being unable to eat. For several years I have used Ayer's Pills, and finally began to take Ayer's Pills, and after using only three boxes of these magical pills, was a well man."—J. A. Walker, M. D., New York.

If you have Sick Headache, Constipation, Indigestion, or Piles, try

Ayer's Pills.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

NERVOUS DYSPEPSIA.

CURED BY

Peptonix.

(DIGESTIVE TABLETS)

FEELS LIKE A NEW BEING.

"I am a sufferer from Nervous Dyspepsia, and have tried many remedies, but have not found relief. For the past year I have used Peptonix, and I feel like a new being. I have gained weight, and my appetite is improved. I feel like a new being."—J. A. Walker, M. D., New York.

"I have used Peptonix for many years, and I feel like a new being.

Zion's Herald.

WEDNESDAY, DEC. 18, 1889.

[Entered at the Post-office, Boston, Mass. as second-class matter.]

The first page, this week, is entirely filled with the "Calendar of Methodist Episcopal Work and Worship" in Boston for an average week, prepared at the suggestion of President Warren of Boston University.

The editor desires, with every reader, that close and sympathetic relation which results from intelligent apprehension of the work which we are doing. For this reason the office editor has written, by request, the article on our second page entitled, "How Zion's Herald is Made."

Our regular Chicago letter finds place on page 5, and the Baltimore letter appears on the 7th page.

On the 24th page, also, about two columns of Church News (crowded out of the last issue) may be found.

The family page is distinctively a Christmas one, offering a beautiful "Christmas Poem" by Dr. B. F. Leggett, a timely and unique story by Rev. J. T. Cowan entitled, "A Long-Time-to-Come Christmas," with selected poetry and stories appropriate to the season.

The article, "About the Book Concern," on page 5, was prepared by a prominent layman and educator of our church, who asks the privilege of presenting the queries which the late anniversary of our Concern suggested. We give place to the article because it is the policy of Zion's Herald to afford opportunity for free and frank discussion of all matters affecting our denominational welfare.

"AN AVERAGE WEEK"

We thankfully credit President Warren for the suggestion which has been worked out on our first page of tabulating and synchronizing a week of Methodist work and worship in this city. The various items have been collected and arranged under his supervision; and his introduction, at the head of the first column, will repay careful reading. We congratulate our readers on the revelation which this unique and significant calendar unfolds of the multifarious activities of one section of our great church. It may be cut out and pasted on card-board for permanent reference.

THE PERSONNEL OF THE INDIAN BUREAU.

In the new management of the Bureau of Indian Affairs, our Roman Catholic brethren find what they regard as just cause of complaint, inasmuch that members of the hierarchy propose to use the influence of the church against the confirmation by the Senate of Commissioner Morgan and Superintendent Dorchester. Except the new agents be discredited by the government and their programme for the education and elevation of the red man abandoned, this hierarchy will make its power felt in the political arena to the damage of the Republican Party, is the threat held over the Senate. How far this sort of argument may go with the members of that august body, can only be known by the result. If there be any real grievance or show of partiality, the wrong should be corrected; but beyond this, such base intimations of ecclesiastical interference in civil affairs should be rebuked by a free people as it deserves.

The indictment against the Department contains three counts: General Morgan intends to terminate the contract school system, which would depreciate the value of their school property in the Indian country; Dr. Dorchester has written a book attacking the Roman Catholic Church; and both Morgan and Dorchester have exhibited their enmity by a sweeping discharge of Catholics from the offices of the department. So far as we can learn, neither of these counts is supported by evidence. We have the assertions of Cardinal Gibbons and Bishop Ireland; we have no facts on which conclusively to base a judgment in the case. Meanwhile a few considerations lie on the surface which ought to engage our attention.

That General Morgan intends to terminate the contract school system may be accepted on both sides. That he intends to work any property loss to the Catholics is not at all probable. The Presbyterians, Baptists and other sects are in the same boat. Why should the Romanists complain above others? Any property damage can be easily repaired; so that this objection has really no validity. If the new plan of education is an improvement, as many well-informed people believe, no financial consideration should stand in its way. All good people ought to be interested in the transformation of the Indian into a patriotic and self-reliant American citizen at the earliest time possible.

The second count has hardly more validity than the first. Dr. Dorchester has written a book on "Romanism vs. the Public School System." To be sure. But he has not attacked the Roman Catholic Church. He has criticized in a candid and temperate way, mostly historical, the position that church has taken on a prudential measure. Does the hierarchy mean that no man shall criticize a measure, however unreasonable or un-American, for which it stands sponsor, without being discredited before the American people or hounded from public place? Does it expect to use the Senate to padlock the lips of free men, or to eject from place persons who dare to speak their minds on public measures? Is only the Romish priest to be free to utter his mind? Are the priests so blind as to suppose the American people will agree to this species of argument?

That persons have been dismissed from the Indian Department is not denied by the new agents; it is denied that they were Roman Catholics. We have the written statement of General Morgan that he has "not dismissed any one from the Indian service for either religious or political reasons. Every dismissal has been made for cause, and the records of the office will show for what

cause." The cause assigned is often quite discreditable, a incompetence, inefficiency, insubordination and drunkenness. The removal of such persons ought to stand to the credit of the Department; the defense of them should discredit the wisdom and candor of the Roman Catholic or any other church. The Springfield Republican says: "There need be no surprise that a great many persons of this sort were found in this branch of the government service, for it is notorious that it was made a harbor and asylum for the cheap hangers-on of Democratic politicians, and was altogether the worst blot on the Cleveland administration. Not until the last months of that administration was the commissionership occupied by a man fit to be there, and Mr. Oberly had but small chance during his incumbency to make things better." We hope Gen. Morgan may have more time to use his besom to clear the Augean stable.

THE IDEAL CHRISTMAS.

The underlying thought of the ideal Christmas is love. Christmas is the anniversary which perpetuates the crowning act of love in all the history of the universe—the humiliation and sacrifice of the Creator of all things for the salvation of a sinful and perishing race of creatures. We cannot understand the infinite significance of this sacrifice. It is more wonderful than if one of the stars of heaven should come down and humble itself to be a candle to light the loathsome dungeon of the vilest criminal on earth. The incarnation of Christ is the profoundest manifestation of the infinite love of God. It is the greatest of mysteries because it is the greatest of realities. It is love carried beyond anything we know or feel of love. It is the infinite self of God extinguishing itself for the sake of the finite self of man. To pay man's penalty to law, God casts His bleeding heart amongst the wheels of a universe whose majestic movement not even He can stay. We cannot approach this wonderful conception of the incarnation even in thought; much less can we express it. But we do know that never was there such love as the love of God, when He sent His only-begotten Son into the world to die for us, sinners.

This Christmas anniversary, then, is the anniversary of supreme love—the advent of perfect love into the world, the birth of the God-man. What does this mean, or what should it mean, to us, as we try to bring ourselves into fit condition of mind and heart to celebrate the day?

First, it should mean the extinction of all selfishness in our hearts. We cannot echo the proclamation of the angels over those Judean hills, "Peace on earth, good-will to men," until our hearts are free from all selfish desires and purposes. But, alas! to how many has Christmas day become merely a day of selfish gratification—a day of getting as well as of giving, and getting, if possible, more than we give; a day whose principal feature has come to be the exchange of gifts, and which, too, often nurtures the very spirit of egotism and selfishness which is so opposed to the will and example of our Master. With what wholesome emphasis do His words come to rebuke this narrow conception of love and benevolence: "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" We want something more than the self-serving publican spirit. We want that great self-forgetting love, which blesses them that curse us, does good to them that hate us, and prays for them which despitefully use and persecute us. This is the love that should animate our hearts on Christmas day—a love that utterly casts out selfishness, a breadth of benevolence that takes in all our poor, suffering, and, it may be, envious and discontented brother men; a kindness of heart that manifests itself in giving without the expectation of receiving; in a word, a love that patterns after Christ's with all its purity of motive, with all its sweetness of charity. Not that we ought or need forbear making gifts to our own dear ones, who are bound to us by ties of blood and friendship, and from whom we may receive other like pledges of affection; but the lesson is, not to let our giving stop here, but to make it simply the beginning of giving; and, if need be, let inexpensive pledges of affection testify our love for each other, in order that we may exercise the larger benevolence of doing good to the sick, the friendless, the desolate, the needy. This is to be like Christ and to perpetuate His spirit of love; for His giving was to those who loved; and His tenderness of heart poured itself out chiefly upon those whose only recompense could be the tear of gratitude or the trembling acknowledgment of faith.

This Christmas anniversary, then, should mean to us, first of all, the extinguishing of self in our hearts, the awakening of a broader charity and love for all men, and especially for the suffering and poor and friendless, to whom our gifts and ministries will be like the dew that descends from heaven upon the parched soil, to be absorbed indeed, but to be rendered back at length in fruitfulness and verdure. Let us do good for Christ's sake and the good's sake, and our reward shall be sure and abundant.

And, secondly, this Christmas anniversary, which we celebrate year by year, should mean to us the renewal and the certification of a great joy. He who is not happier on Christmas day than on any other day in all the year, has missed the deeper meaning of his own life, and God's purpose in history. Can there be any greater, more uplifting, more ecstatic joy than for a human soul to realize that the travail of the ages has been for its redemption, and that when Christ came into the world its deliverance was accomplished, and henceforth it is the child of God forever? This is what Christmas day ought to mean to every thoughtful Christian heart. It is the anniversary of man's entrance, through Christ, into eternal

life. What a joyful thought! A thought of what infinite suggestiveness and expansion! The light of Christmas morning should lift a man's soul up like a bird, and wait it, clinging to the very gate of heaven; for the light of that day is the dawn of the deliverance of a race from eternal sin and death.

And there is yet another source of Christmas joy; for is not joy the inevitable outcome of love? If we love, are we not happy? And the more we love and the better we love, are we not the happier? There is no joy so sweet as that which comes from doing good to others. There is no life so happy as that which renounces itself for the sake of others. There is no day in the whole year so glad as the day when, for Christ's sake, we give ourselves over, soul, mind and body, to the fulfillment of the law of love.

EDITORIAL NOTES.

The New Bureau.

The Bureau of Methodist Missions for Boston and vicinity has held two regular meetings, at which its plans for work were completed. No less than fifteen churches have already formally signified their interest in and readiness to co-operate with this "forward movement." Calls for help in regular and extra meetings from Roslindale, Lynn, Bradford and Newburyport have been responded to. At the Washington St. Church at last named point three University men rendered very efficient service on two successive Sabbaths, Dec. 1 and 8, in preaching, singing, and conducting revival meetings. Several of our Boston churches are now taking steps to utilize the aid of some of the trained and educated men of the School of Theology as pastoral assistants, parish visitors, class-leaders, and Bible class-teachers. One Congregational church in Boston calls for four students from Andover Theological Seminary every Saturday and Sunday, and reaps the benefit of their zealous and intelligent help in various forms of pastoral and Sunday-school work. Boston Methodism is fortunate in having her school of the prophets in her very midst. Any church or pastor in the city or vicinity needing occasional or permanent help in church work or pulp supply, should address the Secretary of the Bureau, Prof. Marcus D. Buell, D. D., 72 Mt. Vernon St., Boston.

Robert Browning.
He is dead. In his adopted Italy, in the fulness of fame and affection, he rests from his long life work. Browning has never captivated the popular heart like Tennyson or our own Longfellow. Much that he has written has been confused and indistinct, and for this reason he has not been the bard of the people. Out of this cloudland, however, he often lifts the reader to the sublimest heights of intellectual and spiritual inspiration. He is the poet of moral impulse, and often the best narrator of Christ and His thought. The romantic chapter of his life is linked with that of the distinguished poetess his wife. The inspiring influence which each exerted upon the other is a thought for delightful reflection. What he was to her was fascinatingly told in the article in our columns from Prof. C. T. Winchester in the issue of Oct. 23. We should be most happy, now, to print its complement from the same able pen.

PERSONALS.
At the recent dedication of the church at Somerset, John H. Brayton delivered an able historical address.

Little & Brown have just issued a valuable volume on legal practice and forms, the work of Judge L. E. Hitchcock.

Alexander Montgomery, of San Francisco, has given \$250,000 to the Presbyterian Theological Seminary of California.

Rev. Nathan Hubbard, of New Haven, Conn., has just returned from an extended tour through Europe, Palestine and Egypt.

A letter from Peking, of Oct. 25, says: "Miss Cushman left for Tien-Tsin yesterday to meet Mrs. Davis and her traveling companion. They will be here next week probably."

That was a very thoughtful and suggestive sermon preached by Rev. W. F. Foster, Jr., at a Union Thanksgiving service, and printed in full in the *Hosack Valley News* of Nov. 30.

Mr. Moody was in Middletown several days last week. The faculty and students of Wesleyan University took an active and helpful part in the services. A deep religious life pervades this institution.

Dr. Wm. R. Harper of Yale has been invited by the trustees of South Dakota State University to fill the presidency made vacant by Dr. Olen's untimely death. The Minneapolis *Tribune* building fire, but has declined the offer.

Bishop Walden has returned from his episcopal tour of our missions in South America. We have a most interesting and important communication from him relative to his visit, which we shall print at the earliest moment.

The official board of St. Paul's Church, Lowell, declare in most fitting and tender resolutions their exalted and grateful appreciation of Dudley Wiggin, recently deceased, so long an able and devoted member of that church.

Rev. W. H. Daniels goes to London this week to engage in evangelistic work among his old friends in England and Scotland. His address will be in care of his publishers, Messrs. Hodder & Stoughton, Paternoster Row, London.

We have an abstract of an address delivered by Rev. C. B. Beebe, D. D., before the Pastors' Association at Little Rock on "Prohibition in the Pulpit." We are so much pleased with it that we hope to reprint it in whole or in part.

Mrs. Dr. B. K. Peirce has recently removed to Philadelphia for the winter, in order to be near her daughter, Mrs. Edward H. Sanborn. Mrs. Peirce carries with her, even for a temporary sojourn, the regrets and affection of many loving friends and neighbors.

On Sunday, Dec. 8, Rev. Theodore Gurrah preached at Pine St., Portland, to a crowded house. Rev. G. S. Ince is recovering as rapidly as could be expected. He will not lose his arm or hand, but the use of the hand will be somewhat impaired.

Rufus Putnam and wife, for many years members of Temple St. Church, left for a permanent home in Arrolton, Fla., on the "City of Macon," last week Thursday.

Mr. Alex. Chalmers, an old member of the Social Union, succeeds Bro. Putnam in his duties.

The many friends of Dr. William Butler will regret to learn that he is in quite feeble health at his home in Newton town, being confined entirely to the house. Few men in our Methodism are loved and admired more than this grand man, and no one is more worthy of it.

Rev. J. M. Durrell and wife have returned to Manchester, N. H. They came home

from Kansas City by way of the Southern route, visiting our educational institutions at Chattanooga and Atlanta. At Atlanta Mr. Durrell preached to the students. He is enthusiastic over the good work of Dean Thirkield and his associates.

In a very pleasant personal note from Bishop Newman, he advises us that he is entirely recovered from the illness which attacked him at Kansas City, and that he has taken his winter residence at Omaha. We shall print a characteristic communication from him next week.

Our long-time friend, Rev. E. C. Crane, of Manchester, N. H., resigns his pastorate, which has been signally successful, to become the editor and manager of the *Vermont Tribune*, published at Ludlow, Vt. The press of Manchester speaks in the most appreciative terms of his work in that city.

Oliver Johnson, that brave and stalwart champion of the anti-slavery reform, is dead. That cause never had a more devoted adherent. With tongue and pen he fought the battle of liberty. He lived to see its triumph. Boecher, who knew him so intimately, often spoke noble words for him and his part in this great American reform.

Rev. Dr. Frank S. De Haas, who for eighty years was American consul to Palestine under Grant's administration, died at Martin's Ferry, Ohio, Dec. 8, aged 72. He was a minister of the Methodist Episcopal Church, having been a member of the Pittsburgh, New York East, Baltimore, Cincinnati, and New York Conferences.

Rev. A. J. Hough, widely known as the "Vermont Post-Parson," has just declined a very flattering call to Fergus Falls, Minn. The call included an increase of fifty per cent. on his salary, the location in a rapidly-growing city, and a multitude of things congenial to a man of his temperament. Our church at Montpelier greatly rejoices over his decision to remain.

Stewart Scott Cairns, son of Rev. James Cairns, of Amesbury, died at his father's house, Dec. 11, aged 21 years, of consumption. He was a member of the editorial force of the *Springfield Republican*, and was held in high esteem by the management of that able journal. He was a young man of Christian life, and was greatly beloved by a large circle of acquaintances.

The Methodist ministers of New Bedford are especially alive to the work of the hour, and the daily press of the city appreciates their labors. Rev. M. S. Kaufman preached a sermon upon the "Relations of Capital and Labor," which is fully reported in the *Standard*; and Rev. A. P. Palmer delivered a discourse on "The Book Concern Centennial," which the *Daily Mercury* publishes.

It is reported that Rev. Sam Small has made application for admission and ordination in the Protestant Episcopal Church. His application is being considered by a committee of ministers, and doubtless will be favorably received. Mr. Small has been a minister of the Methodist Church, but his family are members of the Episcopal Church. For our own part, we are entirely willing to make the sacrifice.

Mrs. E. W. Parker, writing from Moradabad, India, under date of Oct. 14, says: "Thirty years ago this morning we went into Bijnour, and missionary life began." Thirty years! What a record of consecrated, unbroken and unadorned toil! We need to return to this sublime devotion to mission work for life. This installment plan of missionary service lacks completeness of consecration, definiteness of purpose, and works much harm to the cause.

Rev. John Mitchell, of Kezar Falls, sends the following and but inspiring communication to Rev. W. S. Jones, which we are permitted to copy:

"From present indications my work in the ministry of the Lord Jesus is done. I desire to bear testimony to the church of God and the world that the promises of God that I have proclaimed to the world for more than forty-five years now support me in the close of life. I wish you to state this to Zion's Herald. The love of all my brethren in the ministry is stronger to-day than ever."

The following was too rich for Dr. Moore of the *Western* to only allow, so he gave it to his readers. Why not? Of course our readers should have it:

"Shortly after Dr. Upham's appointment to Drew Theological Seminary he was the guest of a Philadelphia brother. Conversation turned to the pulpit characteristics of a prominent minister. Said his host with charming innocence: 'He is a very able man, but exceedingly dull; he ought to be in a theological seminary.'"

To show the insignificance of the declaration, if it were needed, we take from the *Central* of the same week:

"During his attendance on the General Missionary Committee at Kansas City, Rev. Dr. Upham, of Drew Theological Seminary, spent Sunday at Wichita. He preached morning and evening masterly sermons, instructing as well as delighting the congregation."

The Methodist ministers of London are trying to remodel their Presbytery Meeting. Would it not be well to cable for proposed improvements?

The *Magazine of Christian Literature*, that new and excellent publication which gathers up monthly the best which has been printed on Christian topics, reprints entire "Manhattan's" report of the American Book Meeting.

Measure the love of Christ by the deepest exhibition of it when He was upon this earth, and then remember that such love is operative to-day and ever will be. He is the same, yesterday, to-day, and forever.

There is much thought at this season concentrated on the inquiry, "What shall I give to my friend?" Jesus is, however, your best friend. What will you give to Him? Shall it not be that gift of yourself, so long held in reserve? Think of it!

We beg the indulgent consideration of our correspondents and readers because so much of the church news is held over until the next issue. The demand upon our space is unprecedented, and could not be fully anticipated. With the beginning of the New Year we plan for particular promptness in the publication of church news.

The *Lever* of Chicago, in its weekly issue of Dec. 11, has a very remarkable synopsism of letters on the question of prohibition in Kansas. We congratulate *The Lever* upon such important service to the cause of prohibition. The testimony is conclusive that Kansas is unchangeably anchored to the principle of constitutional prohibition.

The poor and unlearned men of Boston and vicinity will be remembered on Christmas day with a dinner in Faneuil Hall. Mr. G. W. Parker, of Parker's Boston Helping Hand Mission, has cared for them for the past seven years, and will again remember them this year by making provision for five hundred of these friendless and homeless brothers.

The Methodist Recorder, the official organ of Wesleyan Methodism, is indeed in a hopelessly progressive state, as will be seen by this confession of personal liberty:

"So far as Methodism is concerned, it must be taken as granted all around that every man is held free to do that which is right in his own eyes. No statute of limitations could now be proposed."

We are surprised to learn that our comment of last week upon certain portions of the President's Message is construed as a declaration of approval of the principle of license in connection with the treatment of the liquor traffic. We desire to say that we have been entirely misapprehended. Zion's Herald has been, and is, and will be, unalterably opposed to license, high or low.

Rev. Henry A. Adams, the rector of St. Paul's Church, Buffalo, says: "The greatest help the church has to-day is the press; it is the sharpest to detect error, the quickest to applaud, and the promptest to award merit or demerit." This suggests the declaration of Bishop Gilbert Haven that "the book, the quarterly, the monthly, would all die out, and the newspaper only would remain in the future."

We thank the *Transcript* heartily for this finely-uttered comment:

"The colored people of New Orleans behaved with the greatest propriety yesterday during the funeral of Jefferson Davis. They kept at home. No colored man marched in the procession nor about himself on the streets. This was spirited and dignified. The colored race has no reason for loving Jeff Davis, nor for respecting him, and it was not a display of hypocrisy of appearing among the mourners."

Wesleyan University graduates sat down to a dinner in New York on the 13th inst. The occasion was made memorable by the announcement of the present management of Zion's Herald. The words of J. B. Donnell were so brief, and yet terse, that they may be quoted entire: "I like the Herald and I live in the editor." Franklin Rand then called attention to the fact that the income from the property held by the Wesleyan Association and the profits from the publication of Zion's Herald could never be devoted to any other cause than to assist the worn-out preachers and their families. It was a charter obligation. He said: "Zion's Herald was never so good as now."

The officers for the ensuing year were then elected:

President, Edward H. Dana.
Vice-president, Wm. Claffin.
Secretary, John G. Cary.
Treasurer, Pliny Nickerson.
Auditor, Edwin H. Johnson.
Directors, Chas. Woodbury, Oliver H. Durrell, Silas Peirce, Joshua Merrill.

At 5.30 the entire body repaired to Young's Hotel for the annual dinner. President Dana, in calling for further expressions of opinion from delegates, guests and others, took occasion to congratulate the Association in most fitting words on its past history, its present healthy status, and to heartily commend the management of Zion's Herald. Rev. W. S. McIntire made a suggestive address, to which all listened with interest. He wished the paper none the less strong and intellectual, but that it be kept close to the heart and head of the busy but faithful people of the mill and the home who open it for edification and spiritual quickening. He wished that it were possible to put the price at \$2. Dr. O. H. Jasper wished that the church news could be more accurately reported. He wanted to see some talent cultivated in the columns of the Herald. He would like to see a letter from his own Conference once a month as well as from other places. He wanted the Herald deeper and helpful to all our people. A display of regret was read from Rev. H. E. Frohock, who was unable to be present. He would like the church news "billed down" and sermons printed offhand. He expressed his personal dissent at the present basis of division of the managers among the several Conferences. These suggestions, with affectionate words of approval, made an interesting communication. Gov. Dillingham, in his letter, expressed special sense of regret that an important case in court compelled him to be absent. Similar letters were read from President B. P. Raymond and Prof. C. T. Winchester. Rev. W. H. Davenport was then called upon, and in a happy and vigorous address gave his reason for the local as well as general effort which he had made, and with success, to increase the list of Herald subscribers within the bounds of the Vermont Conference. D. A. Gordon expressed briefly his gratification at being present.

Hon. C. C. Corbin, who came both as the delegate of the New England Conference and as a lately-elected member of the Association, made a felicitous speech. As a novice he could not help questioning whether the Association should press as of first importance the benevolent feature connected with its mission. He could not help asking whether it would not be a better work for the Association to lay the work of the worn-out preacher and family where it belonged—upon the churches—and use more of the income of Zion's Herald in enabling the editorial management to lift the paper to its high ideal of excellence. He counted it one of the highest honors of his life to be associated with such a body of men, and to enter into the labors and achievements of those who had so generously inaugurated this great enterprise and carried it safely through the years when it cost so much in sacrifice and anxiety.

Dean Huntington spoke appreciatively, and created a ripple of laughter in saying that Zion's Herald and the *Christian Advocate* "lie peacefully together" on his study table. He believed there was a larger and more useful mission for the religious press. It should be felt everywhere for the public weal. With open eye and Christian courage, religious journalism should constrain to pure and wholesome legislation. Rev. W. N. Brodbeck, of Tremont St. Church, spoke in high terms of praise of the Herald, and especially commended the Sunday-school lesson as his own best help in preparation for teaching his Bible class. Dr. J. W. Hamilton spoke of the impressions which he found the Herald was now making upon the Methodist and the general public. It seems more like the days of Gilbert Haven. It is being talked about and quoted as in those days. He was not saying whether favorably always, but it was of no little value to command public attention. He doubted if those who had suggestions for improvement would be able to satisfy themselves as well as at the present, if they had the making of the paper.

President Dana, for the last address, very wisely requested Gov. Clifton to speak. This he did with much effect, reviewing the early history of the Association, the purpose of the founders to provide a journal for New England Methodism, and a home for the denomination in need of a headquarters. He spoke modestly of the financial responsibility as assumed, especially in the days of monetary distress and anxiety when the Association were compelled to raise a loan on the property. Not a dollar had been taken from them, nor would they accept remuneration. Their one purpose had been to conserve the interests of Methodism in New England for the present need, and also more largely in the future. He said that the matter of the subscription price of the paper had been seriously

considered by the Association and editorial management. He stated that they were all the time restricted by the question of economy in expenditure, because of the desire to save the largest amount possible to divide among the Conferences, the pressure of unsolicited matter, and the demand for space which the varied interests of the church, general and domestic, make upon the Herald. The purpose was to elevate the tone of the paper in spite of such restrictions, and at the same time give each interest, philanthropy and reform an equitable proportion. The management of the Herald desires only to be serviceable in the large, Christ-sense of that word to its entire constituency. The editor had visited among the churches nearly every Sabbath, and frequently on week days, on occasions of dedication and special services, and keenly enjoyed this close touch with ministers and people. O' his associates he spoke in terms of grateful commendation. Most harmonious and helpful are the relations which exist in the editorial corps; they counsel together until they reach hearty co-operation in all their work. Chaplain Holway is indispensable to the Herald. Miss Adelaide S. Stevens is fully equal to any editorial effort demanded on the paper. More of the good work done for our columns should be credited by our readers to these able and faithful servants. The publisher had proved a pleasant and faithful conductor.

Rev. Wesley O. Holway, the assistant editor, spoke forcefully of the effort that was being made to be prompt and alert, and the difficulties attending a weekly paper in contrast with a daily. If matter is crowded over with us, he said, it must wait one week. In the case of a daily, it need only wait from morning until evening.

The delegates were then called upon for frank suggestions and criticisms. Rev. A. McCord spoke first in strong terms of commendation of the present management of Zion's Herald. The words of J. B. Donnell were so brief, and yet terse, that they may be quoted entire: "I like the Herald and I live in the editor." Franklin Rand then called attention to the fact that the income from the property held by the Wesleyan Association and the profits from the publication of Zion's Herald could never be devoted to any other cause than to assist the worn-out preachers and their families. It was a charter obligation. He said: "Zion's Herald was never so good as now."

The officers for the ensuing year were then elected:

President, Edward H. Dana.
Vice-president, Wm. Claffin.
Secretary, John G. Cary.
Treasurer, Pliny Nickerson.
Auditor, Edwin H. Johnson.
Directors, Chas. Woodbury, Oliver H. Durrell, Silas Peirce, Joshua Merrill.

At 5.30 the entire body repaired to Young's Hotel for the annual dinner. President Dana, in calling for further expressions of opinion from delegates, guests and others, took occasion to congratulate the Association in most fitting words on its past history, its present healthy status, and to heartily commend the management of Zion's Herald. Rev. W. S. McIntire made a suggestive address, to which all listened with interest. He wished the paper none the less strong and intellectual, but that it be kept close to the heart and head of the busy but faithful people of the mill and the home who open it for edification and spiritual quickening. He wished that it were possible to put the price at \$2. Dr. O. H. Jasper wished that the church news could be more accurately reported. He wanted to see some talent cultivated in the columns of the Herald. He would like to see a letter from his own Conference once a month as well as from other places. He wanted the Herald deeper and helpful to all our people. A display of regret was read from Rev. H. E. Frohock, who was unable to be present. He would like the church news "billed down" and sermons printed offhand. He expressed his personal dissent at the present basis of division of the managers among the several Conferences. These suggestions, with affectionate words of approval, made an interesting communication. Gov. Dillingham, in his letter, expressed special sense of regret that an important case in court compelled him to be absent. Similar letters were read from President B. P. Raymond and Prof. C. T. Winchester. Rev. W. H. Davenport was then called upon, and in a happy and vigorous address gave his reason for the local as well as general effort which he had made, and with success, to increase the list of Herald subscribers within the bounds of the Vermont Conference. D. A. Gordon expressed briefly his gratification at being present.

Hon. C. C. Corbin, who came both as the delegate of the New England Conference and as a lately-elected member of the Association, made a felicitous speech. As a novice he could not help questioning whether the Association should press as of first importance the benevolent feature connected with its mission. He could not help asking whether it would not be a better work for the Association to lay the work of the worn-out preacher and family where it belonged—upon the churches—and use more of the income of Zion's Herald in enabling the editorial management to lift the paper to its high ideal of excellence. He counted it one of the highest honors of his life to be associated with such a body of men, and to enter into the labors and achievements of those who had so generously inaugurated this great enterprise and carried it safely through the years when it cost so much in sacrifice and anxiety.

Dean Huntington spoke appreciatively, and created a ripple of laughter in saying that Zion's Herald and the *Christian Advocate* "lie peacefully together" on his study table. He believed there was a larger and more useful mission for the religious press. It should be felt everywhere for the public weal. With open eye and Christian courage, religious journalism should constrain to pure and wholesome legislation. Rev. W. N. Brodbeck, of Tremont St. Church, spoke in high terms of praise of the Herald, and especially commended the Sunday-school lesson as his own best help in preparation for teaching his Bible class. Dr. J. W. Hamilton spoke of the impressions which he found the Herald was now making upon the Methodist and the general public. It seems more like the days of Gilbert Haven. It is being talked about and quoted as in those days. He was not saying whether favorably always, but it was of no little value to command public attention. He doubted if those who had suggestions for improvement would be able to satisfy themselves as well as at the present, if they had the making of the paper.

President Dana, for the last address, very wisely requested Gov. Clifton to speak. This he did with much effect, reviewing the early history of the Association, the purpose of the founders to provide a journal for New England Methodism, and a home for the denomination in need of a headquarters. He spoke modestly of the financial responsibility as assumed, especially in the days of monetary distress and anxiety when the Association were compelled to raise a loan on the property. Not a dollar had been taken from them, nor would they accept remuneration. Their one purpose had been to conserve the interests of Methodism in New England for the present need, and also more largely in the future. He said that the matter of the subscription price of the paper had been seriously

considered by the Association and editorial management. He stated that they were all the time restricted by the question of economy in expenditure, because of the desire to save the largest amount possible to divide among the Conferences, the pressure of unsolicited matter, and the demand for space which the varied interests of the church, general and domestic, make upon the Herald. The purpose was to elevate the tone of the paper in spite of such restrictions, and at the same time give each interest, philanthropy and reform an equitable proportion. The management of the Herald desires only to be serviceable in the large, Christ-sense of that word to its entire constituency. The editor had visited among the churches nearly every Sabbath, and frequently on week days, on occasions of dedication and special services, and keenly enjoyed this close touch with ministers and people. O' his associates he spoke in terms of grateful commendation. Most harmonious and helpful are the relations which exist in the editorial corps; they counsel together until they reach hearty co-operation in all their work. Chaplain Holway is indispensable to the Herald. Miss Adelaide S. Stevens is fully equal to any editorial effort demanded on the paper. More of the good work done for our columns should be credited by our readers to these able and faithful servants. The publisher had proved a pleasant and faithful conductor.

Rev. Wesley O. Holway, the assistant editor, spoke forcefully of the effort that was being made to be prompt and alert, and the difficulties attending a weekly paper in contrast with a daily. If matter is crowded over with us, he said, it must wait one week. In the case of a daily, it need only wait from morning until evening.

The delegates were then called upon for frank suggestions and criticisms. Rev. A. McCord spoke first in strong terms of commendation of the present management of Zion's Herald. The words of J. B. Donnell were so brief, and yet terse, that they may be quoted entire: "I like the Herald and I live in the editor." Franklin Rand then called attention to the fact that the income from the property held by the Wesleyan Association and the profits from the publication of Zion's Herald could never be devoted to any other cause than to assist the worn-out preachers and their families. It

OUR BOSTON CATHEDRAL.

(Continued from Page 1.)

- 7.30 Dorchester Church, choir rehearsal.
- 11.30 Allston Church, rehearsal for Christmas Concert.
- 12.45 Swedish Church, Shawmut Ave., choir rehearsal. [Official Board, monthly.]
- 7.45 Bethel Church, East Boston, Strangers Prayer-meeting, Chantanna Circle (fortnightly).
- 11.30 Warren St. Church, choir rehearsal.
- 12.45 Bromfield St. Church, choir rehearsal.
- Rosindale Church, choir rehearsal. Sunday-school Teachers' Bible Class.
- St. John's Church, South Boston, choir rehearsal.
- 12.45 Mattapan Church, choir rehearsal.
- Parkman St. Church, choir rehearsal.
- Jamaica Plain Church, choir rehearsal.
- Trinity Church, Charlestown, Teachers' Bible Class.
- Saratoga St. Church, East Boston, choir rehearsal.
- Egleston Square Church, choir rehearsal.
- Appleton Church, Neponset, choir rehearsal.
- 8-10 Personal Evening Devotions in Methodist Homes.
- 12.45 Family Prayers in Methodist Homes.
- 8.30-9.30 Prayer and Praise Service of the School of Theology in Chapel, 72 Mt. Vernon St.
- 8.45 Father Taylor's Mission, morning service.
- Bethel Church, East Boston, prayer-meeting. Missionary Boat visits vessels in harbor, and Young Men's Mission visits vessels lying at the wharf.
- Trinity Church, Charlestown, prayer-meeting.
- Monument Square Church, Charlestown, prayer-meeting.
- German Church, Shawmut Ave., Sunday-school.
- 9.15 Saratoga St. Church, East Boston, morning prayer.
- Bromfield St. Church, class-meeting. [Love-feast on first Sabbath in month.]
- Tremont St. Church, prayer-meeting.
- First Church, Temple St., morning prayers, Jesse Lee Band.
- People's Church, prayer-meeting.
- St. John's Church, South Boston, prayer-meeting.
- Winthrop St. Church, prayer-meeting.
- Dorchester Church, morning prayers.
- City Point Church, South Boston, prayer-meeting.
- Egleston Square Church. [Love-feast quarterly.]
- Warren St. Church, prayer-meeting.
- Allston Church, prayer-meeting.
- Swedish Church, Ferdinand St., prayer-meeting.
- 10.30 First Church, Temple St., morning worship, with sermon.
- Tremont St. Church, morning worship, with sermon.
- Bromfield St. Church, morning worship, with sermon.
- People's Church, morning worship, with sermon.
- Saratoga St. Church, East Boston, morning worship, with sermon.
- Trinity Church, Charlestown, morning worship, with sermon.
- St. John's Church, South Boston, morning worship, with sermon.
- Bethel Church, East Boston, morning worship, with sermon.
- Winthrop St. Church, morning worship, with sermon.
- Warren St. Church, morning worship, with sermon.
- Monument Square Church, Charlestown, morning worship, with sermon.
- Dorchester Church, morning worship, with sermon.
- Jamaica Plain Church, celebration of Centennial of Book Concern (morning worship, with sermon, usually).
- Stanton Ave. Church, morning worship, with sermon.
- Rosindale Church, morning worship, with sermon.
- City Point Church, South Boston, morning worship, with sermon.
- Baker Memorial Church, morning worship, with sermon.
- Egleston Square Church, morning worship, with sermon.
- Appleton Church, Neponset, celebration of Centennial of Methodist Book Concern. [Usually morning worship, with sermon.]
- Bromfield St. Church, Sunday-school.
- People's Church, Sunday-school.
- First Church, Temple St. [Committee on Poor, monthly.]
- Trinity Church, Charlestown, Sunday-school.
- Appleton Church, Neponset, Sunday-school.
- Winthrop St. Church, Sunday-school.
- Dorchester Church, Sunday-school.
- Jamaica Plain Church, Sunday-school, followed by meeting of Sunday-school committee.
- Bethel Church, East Boston, Bible Study.
- Stanton Avenue Church, Sunday-school.
- Baker Memorial Church, Sunday-school.
- Egleston Square Church, Sunday-school.
- Parkman St. Church, Sunday-school.
- Allston Church, Sunday-school.
- Washington Village Church, Sunday-school.
- Swedish Church, Ferdinand St., Sunday-school.
- Mattapan Church, Sunday-school.
- Morgan Chapel, Sunday-school.
- 12.15 Saratoga St. Church, East Boston, Sunday-school.
- 12.30 First Church, Temple St., Chinese Sunday-school.

- 1 Allston Church, Sunday-school Board.
- 1.15 Washington Village Church, Sunday-school Teachers' Meeting.
- 1.30 City Point Church, Sunday-school.
- 1.45 Monument Square Church, Sunday-school and Young Men's Bible League.
- Bethel Church, East Boston, Sunday-school.
- 2 First Church, Temple St., Sunday-school. [Sunday-school Missionary Society monthly.]
- St. John's Church, South Boston, Sunday-school.
- West Roxbury Church, Sunday-school.
- Revere St. Church, Sunday-school.
- 2.30 Tremont St. Church, Sunday-school.
- Warren St. Church, Sunday-school.
- 3 People's Church. [Communion monthly.]
- Trinity Church, Charlestown. [Communion first Sunday in month.]
- Dorchester Church, Young Men's Meeting.
- City Point Church, South Boston, afternoon worship, with sermon.
- Monument Square Church, afternoon service, with preaching.
- West Roxbury Church, afternoon worship, with sermon.
- Revere St. Church, afternoon worship, with sermon.
- 3.30 Tremont St. Church. [Sunday-school Missionary Society on first Sunday in month.]
- 4 Baker Memorial Church, children's Gospel service.
- Swedish Church, Ferdinand St. [Of ficial Board quarterly.]
- 4.15 West Roxbury Church. [Meeting of stewards on last Sunday in month.]
- 4.30 Bethel Church, East Boston, worship, with sermon, in Swedish language.
- Allston Church, Children's meeting.
- 6 People's Church, Young People's meeting.
- Saratoga St. Church, East Boston, Christian Endeavor Society.
- Trinity Church, Charlestown, Young Men's League Meeting.
- City Point Church, South Boston, League prayer-meeting.
- Allston Church, Young People's meeting.
- Swedish Church, Holiness meeting.
- Bethel Church, East Boston, Young People's Christian League meeting.
- Rosindale Church, Christian Endeavor Society meeting.
- 6.15 Trinity Church, Charlestown, Girls' Class and Boys' Class.
- Winthrop St. Church, Epworth League prayer-meeting.
- Parkman St. Church, Young People's meeting.
- 5.30 First Church, Temple St., League prayer-meeting.
- Tremont St. Church, Young People's meeting.
- St. John's Church, South Boston, Young People's prayer-meeting.
- Bromfield St. Church, Young People's meeting.
- Stanton Ave. Church, Young People's Christian League prayer-meeting.
- Warren St. Church, Young People's meeting.
- Dorchester Church, Epworth League prayer-meeting.
- Baker Memorial Church, Epworth League Devotional meeting.
- Egleston Square Church, Epworth League prayer-meeting.
- Washington Village Church, Christian Workers' Band.
- German Church, Shawmut Ave., praise service.
- Appleton Church, Neponset, Young People's meeting.
- 7 Saratoga St. Church, East Boston, praise service.
- Trinity Church, Charlestown, prayer-meeting. [Vesper service, with sermon, on last Sunday in month.]
- City Point Church, South Boston, prayer-meeting.
- Rosindale Church, evening worship, with sermon and after-service.
- 7.30 First Church, Temple St., evening worship, with sermon.
- Saratoga St. Church, East Boston, evening worship, with sermon.
- Tremont St. Church, evening worship, with sermon.
- People's Church, evening worship, with sermon.
- St. John's Church, South Boston, evening worship, with sermon.
- Winthrop St. Church, evening worship, with sermon.
- Monument Square Church, Charlestown, evening worship, with sermon.
- Parkman St. Church, morning worship, with sermon.
- Allston Church, morning worship, with sermon.
- Washington Village Church, morning worship, with sermon.
- German Church, Shawmut Ave., morning worship, with sermon.
- Swedish Church, morning worship, with sermon, and class-meeting.
- Revere St. Church, morning worship, with sermon, and class-meeting.
- 10.45 Morgan Chapel, morning worship, with sermon.
- Mattapan Church, morning worship, with sermon.
- Appleton Church, Neponset, celebration of Centennial of Methodist Book Concern. [Usually morning worship, with sermon.]
- Bromfield St. Church, Sunday-school.
- People's Church, Sunday-school.
- First Church, Temple St. [Committee on Poor, monthly.]
- Trinity Church, Charlestown, Sunday-school.
- Appleton Church, Neponset, Sunday-school.
- Winthrop St. Church, Sunday-school.
- Dorchester Church, Sunday-school.
- Jamaica Plain Church, Sunday-school, followed by meeting of Sunday-school committee.
- Bethel Church, East Boston, Bible Study.
- Stanton Avenue Church, Sunday-school.
- Baker Memorial Church, Sunday-school.
- Egleston Square Church, Sunday-school.
- Parkman St. Church, Sunday-school.
- Allston Church, Sunday-school.
- Washington Village Church, Sunday-school.
- Swedish Church, Ferdinand St., Sunday-school.
- Mattapan Church, Sunday-school.
- Morgan Chapel, Sunday-school.

ABOUT THE BOOK CONCERN.

DOANE G. OTTIE.

Yesterday was Book Concern Sunday. We were all, duly exhorted thereto by the higher powers, contemplating with grateful pride the wonderful growth of that "Concern," from the small beginnings of good Brother Dickinson a hundred years ago, to the imposing proportions of to-day, when our Concern moves into a very costly and very ugly—new building on Fifth Avenue, and distributes one hundred thousand dollars to worn-out ministers—its agents. For all which, thanks and praise. But when an ignorant layman is reminded of the magnitude of the Methodist Book Concern, he looks about for the books; when he is told that it is one of the largest publishing houses in the world, he is inclined to ask what it publishes. And he cannot forbear, now and then, to venture, with hesitation, some queries about this matter of a Book Concern; such, for instance, as the following:—

1. Whether the primary purpose of a Methodist Book Concern is to make money or to make books; to support certain deserving charities and buy certain eligible properties, or to foster a taste for good literature, to encourage its production, and to disseminate it as widely as possible.
2. Whether the Methodist Book Concern has actually published in the last hundred years any considerable number of books of recognized and permanent literary value.
3. Whether a Review which is supposed to be the organ of the broadest scholarship and the finest literary culture at the command of the Methodist Book Concern, is worthily representing the church by a bullying championship of a self-defined orthodoxy.
4. Whether a Methodist Book Concern that lives in a million-dollar house and distributes a hundred thousand dollars surplus, thinks it is rapidly encouraging good literature by offering to pay for it, in the aforesaid Review, at the rate of two dollars a page—something less than the wage of a back-country correspondent of a daily newspaper.
5. Whether there is any reason why a Methodist Book Concern, so snugly housed, should not make its great weekly organ—perhaps the most widely-circulated religious paper on earth—the broadest, most scholarly, most generally interesting, most thoroughly in touch with all human interests, most genuinely literary in manner of all the religious papers of the country, instead of making it—something quite different.
6. Whether it is quite certain that any Sabbath-school periodical issued by the Methodist Book Concern is as scholarly and as helpful as—let us say—the *Sunday School Times*; and if not, why not?
7. Whether the Methodist Book Concern is actually manifesting as intelligent interest in circulating good literature as it did thirty years ago, in the days of Whedon and Curry, when—for example—the *National Magazine* commanded the pens of some of the brightest young and rising authors of the day.
8. Whether among the machinery of the Methodist Book Concern—which an ignorant layman would not pretend to understand—there be any provision for an intelligent and well-qualified superintendence of its distinctively literary work, or adequate direction of its efforts towards the wise culture of those whose money supports it.
9. Whether the Methodist Book Concern ever considered the significance of the fact that a number of the brightest young men of letters in this country are of Methodist parentage, but not now in connection with the Methodist Church; and whether the said Concern thinks itself to have any duty in the matter of diffusing a literary atmosphere.
10. Whether the Methodist Book Concern has done its utmost in the narrower field of promoting the study, and recording the history, of the work of John Wesley; whether, for example—having failed to get its imprint upon the latest life of John Wesley—it might not take in hand a new edition of Wesley's Works, which have never yet been well edited, and have the first volume of a really monumental edition ready by the centennial of Wesley's death, 1891.

But remembering it is proverbially true that persons of very slender intelligence may ask too many questions, I ask no more.

Utopia, Dec. 9, 1889.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.

The meeting was presided over by the vice-president, Rev. W. N. Brock. Rev. James Mudge read an interesting and excellent paper on the "Life and Labors of Rev. S. S. Schuchert A. Mudge."

Worcester, Thomas St. (Swedish Church).

A complete surprise was given to Mrs. D. S. Sorlin, widow of the late D. S. Sorlin, by this church, in connection with a pleasant entertainment, was presented with a purse of \$60. Rev. H. W. Bland, pastor.

Natick.—The Look-Up Legion gave a very fine concert on Friday evening of last week, consisting of an "Allegorical Representation of the Growth of Home Missionary Work." It was repeated by request for the benefit of the church. Rev. Dr. S. L. Gracy, pastor.

South Framingham.—At the third quarterly conference the pastor, Rev. A. J. Hall, reported all collections taken except Preachers' Aid, and each collection exceeded appropriation or apportionment. The pastor's return was requested by unanimous vote.

Newton Upper Falls.—At the quarterly conference last week the treasurer reported all bills paid to date and money in the treasury. It was voted unanimously to request the return of the pastor, Rev. J. Peterson, for the year. All branches of the work of the church are in a state of prosperity.

North Boston District.

Woburn.—Rev. I. H. Packard delivered the first of a series of six lectures in aid of

this church, Monday, Dec. 9. The subject was, "On Horseback through Palestine." It was illustrated with a large number of stereoscopic views carefully selected, and was replete with interesting facts skillfully and beautifully presented.

Charlestown, Trinity.—Everything is going on prosperously under Bro. Taylor's administration. Large and increasing congregations gather every Sunday to listen to able and eloquent sermons. Seats are being called for each Sunday. All departments of the church work are prospering, and the church is greatly encouraged.

Lynn District.

Belmont Church, Malden.—This new church continues to win victories. A most important work for the church was completed, Sunday, Dec. 5. The church had been moved to a large corner lot, and an additional room built. The 8th was opening day. Most of the funds had been previously secured, but to complete the work and provide for some extras, \$200 was subscribed opening day, making the total about \$3,000. At 10.30 A. M. 195 were in the Sunday-school. Seven new classes were formed. Rev. W. P. O'Neil preached grandly at 2.30 P. M., and Rev. Dr. Mansfield at 7 P. M. The pastor and people of Center Church have rendered most efficient service in laying the foundations of this promising work. Rev. Oliver W. Hutchinson, pastor.

Everett.—The Christmas sale of the Friendly Hand Society and Sunday-school, held Nov. 4-5, netted \$170. An elegant quilt was presented to Mrs. Pomeroy, the wife of the pastor, Rev. F. T. Pomeroy.

Topsfield.—The pastor, Rev. J. H. Tompson, on last Sabbath, raised \$328.50 toward paying for the repairs which are now being made. This was more than he asked for, and the prospect is very encouraging. The work is going finely.

Newburyport, Washington St.—During the last two weeks there have been eighteen conversions. The pastor, Rev. J. F. Allen, has been assisted for two Sabbaths by Bros. Glenn, Estabrook and Ford of the Theological School, Boston University.

N. E. SOUTHERN CONFERENCE.

Brookton and vicinity.

Neighborhood Convention.—Presiding Elder D. A. Jordan, with an eye to the best interest of the churches under his charge, is holding a series of "neighborhood conventions" in various parts of the district, the purpose of which is the free discussion of the official duties and responsibilities of all church officers, and the relation of those officers to our church. One for Brookton and vicinity was held in Central Church, Nov. 19 to 21, the success of which was seriously interfered with by the stormy weather. Rev. R. Povey read a paper on "The Work of Church Stewards." Rev. D. A. Jordan spoke on "The Relation of Women's Societies to the Church." Rev. J. F. Cooper presented an able paper on "Class Leaders;" and Rev. S. O. Benton did likewise for "Trustees." Questions and discussion followed each paper. A children's meeting very properly found a place in the programme for Wednesday afternoon. Revs. J. Oldham, K. C. Baker, and D. A. Jordan made brief addresses to the children.

East Bridgewater.—The pastor, Rev. J. N. Geisler, reports congregations steadily increasing, and eight conversions as the result of recent special meetings.

Campello.—Rev. John Oldham received two from probation and one by letter at the last communion.

Central Church.—Three persons were baptized, two were received on probation, five from probation into full connection, and three joined by letter, on the last communion Sabbath. Seven persons rose for prayers in a recent Sunday evening service. Rev. F. P. Parkin is pastor.

Holbrook.—Pastor S. T. Patterson observed Sunday, Nov. 24, as "missionary day." The collection was away beyond all previous record of their givings for this benevolence.

North Easton.—Two persons were recently received in full from probation. Large congregations listen to the regular preaching, while the interest and attendance on the pastor's monthly lectures to young people bids fair to soon test the full seating capacity of the house.

Epworth League.—At Whitman, Rev. L. M. Flocken has just organized a local chapter of thirty members. It starts off with encouraging prospects of great usefulness. The two charges served by Rev. R. J. Kellogg, *Brookton Heights* and *Oakesett*, have each a flourishing League. They are pushing the Christian and literary work, much to the interest and profit of the young people.

The Preachers' Meeting.—At the monthly gathering in Central Church parlor, Dec. 2, Rev. John Oldham presiding, the live topic of "Deaconesses and their Work" was treated in a paper by Rev. F. C. Baker.

That Symposium.—The pastors at Brookton Central, Campello, and North Easton all took the HERALD with the symposium, "What is to be a Christian?" to their next week-night prayer-meeting, and it added greatly to the spiritual interest and profit of the meeting. A Baptist pastor of Brookton announced in the local papers as the topic of a Sunday discourse. We are not surprised at the wide and general interest it awakened.

Next!

NEW HAMPSHIRE CONFERENCE.

Concord District.

Our little work at Weirs is putting on strength. Five persons received baptism, Nov. 17. Six began a Christian life the 24th. All our work there is proving.

Steps were taken, Dec. 2, to organize "The Upper Coos Camp meeting Association of the M. E. Church. The grounds are selected, and a committee was appointed to solicit funds for their purchase. The Association will not be formed until the money for the purchase is all provided.

Ellsworth is building an M. E. Church, and expects to dedicate it with revival services beginning Christmas day.

The Lake Village house is marching on, and will be a beautiful structure.

Our young churches at Monroe and North

Monroe are reaching and working. Especially the pastor is paid Jan. 1, and the presiding elder for the year. Benevolences are generously looked after. The missionary collection was 50 per cent. beyond the \$1,200,000 line, besides repainting, papering, carpeting, re-seating and putting a furnace into the North Monroe church.

G. W. N.

Church Register.

HERALD CALENDAR.

Conference. Place. Time. Bishop.

New England. Boston, Mass., April 9, Nide.

Northern N. Y., Oswego, N. Y., 9, Newman.

East German, Brooklyn, N. Y., 10, Merrill.

Verona, N. J., Bridgewater, N. J., 16, Andrews.

N. E. South, Newport, R. I., 16, Nide.

Troy, Saratoga, N. Y., 16, Newman.

Maine, Bethel, Me., 25, Andrews.

East Maine, Bar Harbor, Me., 30, Andrews.

New Hampshire, Lisbon, N. H., 30, Fowler.

Marriages.

[Marriage notices over a month old not inserted.]

MORSE—JOHNSON.—In Wardboro', Vt., Nov. 28, by Rev. C. H. Walter, Rev. E. S. Morse, of the Vermont Conference, and Cora C. Johnson, all of Vt.

PIKE—ELLSWORTH.—At the M. E. parsonage in Oxford, Me., by Rev. E. W. Kennison, Sherman Pike and Zephiah Ellsworth, both of O.

Money Letters from Dec. 7 to Dec. 14.

Rev. A. W. C. Anderson, H. H. Aldrich, John G. Brown, Rev. E. C. Bass, Rev. A. L. Beman, Arthur T. Cass, Rev. W. C. Canham, Rev. E. F. Clark, Rev. O. S. Cummings, Mrs. H. E. Crowell, J. J. Covington, Rev. C. M. Dismore, C. H. Dearborn & Co., Rev. H. E. Foss, Rev. L. J. Follansbee, Rev. D. B. Griffin, Rev. W. H. Hyde, L. M. Hatch, Rev. E. Hitchcock, Rev. C. M. Howard, Rev. A. J. Hall, Rev. Thomas Howarth, International News Co., Mrs. H. E. D. Jackson, J. F. Kelley, T. S. Knowlton, J. B. Lapham, Rev. J. D. McGraw, Moore's Subscription Agency, W. N. Nickerson, Rev. M. C. Pendexter, Rev. C. A. Sherman, Rev. D. Stevenson, R. P. Taff, J. L. Thorpe, Rev. A. H. Witham, F. M. Woodmansee.

POST-OFFICE ADDRESS.

Rev. W. H. Conant, 43 Vinal Ave., Somerville.

QUARTERLY MEETINGS.

NORWICH DISTRICT—FOURTH QUARTER.

JAN.

5, Greenville; 18 and 19, Gale's Ferry; 7, Warehouse Point; 20, Norwich, East Main St.; 10, Uxbridgeville; 21, Jewett City; 12, a. m., Wapping; 25, E. Glastonbury; 12, eve, Windsorville; 26, S. Glastonbury; 14, Thompsonville; 27 and 28, Quarryville; 15, Deddensville; 29, Voluntown & Griswold; 17, Norwich, Sackam St.

FEB.

1 and 2, Attawaug; 17, 18, 19, Ministerial Association, Norwich; 4, Woodstock; 20, Norwich; 11, Tolland; 20, Norwich Twp.; 12, Putnam; 21, North Grovesend; 14, West Thompson; 22, Hockanum; 15 and 16, Colchester; 24, New London; 16, p. m., Tarsusville; 25, Lyme; 27, Niantic.

MARCH.

1 and 2, Burnside; 15, Staffordville; 4, E. Hampton & Marlboro'; 20, Mystic; 6, Moosup; 22 and 23, East Thompson; 8 and 9, Rockville; 21, Mystic Bridge; 10, Versailles; 24, Willimantic; 11, Stafford Springs; 25, South Manchester; 18, Portland; 27, Manchester; 15 and 16, Hazardsville; 28, Hockanum; 17, Norwich, Central; 29 and 30, So. Coventry.

APRIL.

6, Gardiner's Lake.

E. TIRRELL.

ST. ALBANS DISTRICT—FOURTH QUARTER.

JAN.

Q. C. Sab. ser. 4, eve, 5, a. m.; 11, eve, 12; 18, eve, 19; 24, p. m., 19; 27, p. m., 26; 28, p. m., 26; 29, p. m., 26.

FEB.

1, p. m., 2; 8, eve, 9; 15, p. m., 14, a. m.; 17, a. m., 16, p. m.; 24, p. m., 23; 25, a. m., 24; 26, a. m., 25; 27, p. m., 26.

MARCH.

1, p. m., 2; 8, eve, 9; 15, p. m., 14, a. m.; 17, a. m., 16, p. m.; 24, p. m., 23; 25, a. m., 24; 26, a. m., 25; 27, p. m., 26.

APRIL.

5, p. m., 6; 7, eve, 8; 12, p. m., 11.

Quarterly conferences in morning at 10 o'clock; afternoon at 4 o'clock; evening at 7 o'clock. Take all collections. Church literature. Make full reports. French the Word. Raise up a holy people.

W. D. MALCOM, P. E.

BOSTON METHODIST PREACHERS' MEETING.

1889.—On Monday, Dec. 23, a sermon will be preached by Rev. Joel M. Leonard, of Salem.

C. W. WILDER, Sec'y.

NOTICE.—All "Epworth Leagues" or church societies publishing papers are invited to exchange with the *Epworth Record* of Hanson Place Church.

Send copies to J. Q. MAYNARD, 288 Cumberland St., Brooklyn, N. Y.

NOTICE.—Will Matthew Mackie, late of Coarbridge, Scotland, kindly send his present address to Joseph Brownlie, Albert Place, Coarbridge, Scotland, as he is desirous to communicate with him?

NOTICE.—The Massachusetts Woman's Christian Temperance Union will observe the 15th anniversary of the temperance crusade by holding a public meeting in Tremont Temple, Dec. 22, commencing at 12 o'clock. Addresses will be given by Mrs. Mary A. Livermore, Mrs. J. K. Barney, Dr. A. G. Gordon, and Rev. W. N. Brodbeck. Singing by Mrs. Alice J. Osborne.

ESTABLISHED 1817.

JOHN H. PRAY, SONS & CO.

Useful and Ornamental

CHRISTMAS

—OR—

NEW YEAR'S PRESENTS.

ORIENTAL

Rugs and Carpets

AT VERY LOW PRICES.

Absolutely all the Eastern Rugs, as well as all other Foreign Goods sold by us, are of our own direct importation; and all are purchased and selected by a member of our firm in person. Consequently, several intermediate profits are saved, besides obtaining the choice of the Eastern and European markets. At the present time, we have the largest stock of Fine Rugs and Carpets to be found in this country.

We recommend our friends to make their Holiday Purchases as early as possible, and so obtain an unbroken stock to select from, and avoid the rush that comes with busier days.

Special Offering:

600 Daghestan Rugs

AT \$7.50 EACH.

800 Daghestan Rugs

AT \$10.00 EACH.

1,200 Daghestan Rugs

AT \$15.00 EACH.

All of the Above Rugs are Perfect and Desirable Specimens.

The Custom House statistics show that we import more Foreign Rugs and Carpets than all the other dealers in Boston combined.

Every Eastern Rug and Carpet is subjected to a careful naphtha bath before it is placed on sale.

The Price of each Rug is marked on the ticket in plain figures.

Genuine English Woodstocks,

\$10.50 AND UPWARD.

BEST QUALITY AMERICAN SMYRNA RUGS,

\$1.50, \$2.75, \$3.25, \$4.00.

RUGS SENT OUT ON APPROVAL IF DESIRED.

Correspondence is especially invited, and shall have the prompt and personal attention of some member of our firm.

Carriage customers and those visiting our Upholstery Department will find it a great convenience to enter by our Harrison Avenue Extension entrance, Nos. 30 to 34.

JOHN H. PRAY, SONS & CO.

Carpets and Upholstery,

558 & 560 WASHINGTON ST.,

30 TO 34 HARRISON AVE. EXTENSION,

BOSTON.

Holiday Presents

What is there more useful than an

Oriental Rug

OR MAT?

Our stock was never larger, the prices never so low.

JOEL GOLDTEWAIT & CO.

163 to 169 Washington St.

Business Notices.

READ the last column on the third page

Every Week for announcements of the latest

publications of the Methodist Book Concern.

SARATOGA SPRINGS, N. Y.

DR. STRONG'S Sanitarium. Open all the year

For the treatment of female, nervous, respiratory, and

all the best remedial appliances—among them

Massage Vacuum Treatment, Swedish Movement,

Electricity, Turkish, Russian, Roman, Electro-

Thermal, French Douche, and all baths. Tele-

phone appointments first-class. A cheerful resort for

treatment, rest or recreation. Outdoor and indoor

sports. Send for circular.

Rheumatism is caused by lactic acid in the blood,

which Hood's Sarsaparilla neutralizes, and thus

cures rheumatism.

ADVICE TO MOTHERS.

MRS. WIDELOW'S SOOTHING SYRUP should be

used for children teething. It soothes the

child, softens the gums, allays all pain, cures wind

The Family.

A CHRISTMAS POEM.

DR. B. F. LEGGITT.

While the solemn, stately splendor
Of the midnight thrice sublime
Waited over tower and temple
On the eastern hills of time—
Ringed clear and sweet and tender
From the rapt, exultant throng,
Fell the heavenly echoes eastward—
Came the herald angels' song.

Lo! the music and the rapture
Down the starry spaces rolled,
And the greeting for the coming
Of the King so long foretold!

And the shepherds in the valleys,
On the hillsides, in the glen,
Heard the "glory in the highest,"
And the sweet "good-will to men!"

"Peace on earth!" the angels sang,
Bending low on shining wing,
Over Bethlehem's lowly manger,
O'er the world's exalted King!

Pilgrims hailed the princely Stranger—
Saw His glory from afar,
Came to kneel beside the manger,
Led by splendor of the star.

Hither came the kings and sages
With their gifts of myrrh and gold,
Frankincense and adoration—
Type of all the nations hold.

So He came, the King immortal,
When the days of wrath were furled—
Came the Christ of all the ages,
Came the hope of all the world.

"Peace on earth!" the wondrous story
Ringed down the centuries long,
How the sweet good-will was wandered!
How the white-winged dove has flown!

And the starry song of midnight
Heldeth yet its potent awe,
Since the singing of the angels
Maketh glad our hearts to-day.

For the Christmas-tide rejoices
All the loyal lands of earth,
Treat with loving adoration
Hail with joy Emmanuel's birth.

Priceless gift of heaven's treasure,
Born of love and matchless grace,
Reaching earthward and embracing
Every kindred, every race!

Joy of all the waiting nations,
Light where gloomy shadows toss,
Refuge for the lone and weary
Underneath the lifted cross.

Peace and love and praise ascending—
So the shining message ran—
Love that conquers all the ages,
And the brotherhood of man.

Rise, O nations, in the darkness,
Catch the song the Christmas brings,
Then shall all the kingdoms own Him
Lord of lords and King of kings!

Ring, O minstrelsy of angels!
Never may thy singing cease,
Till the world with hallowed crown Him,
King immortal—Prince of Peace!

Ward, Del. Co., Pa.

ADVICE.

How she had longed for it! "It seemed
A great way off," she said,
Though even then the maple burned
With autumn's gold and red.

And when the later, browner tints
In wood and marsh were seen,
We smiled to watch how she began
To count the days between.

But ere the first light snow-fake fell
Our little bird had flown
And left us, bowed and bruised, to face
Our Christmas alone.

O little, busy mind, and heart
We knew so blithe and gay!
In what far country dost thou roam
Your happy Christmas day?

—Selected.

THOUGHTS FOR THE THOUGHTFUL.

"Hark! the herald angels sing
Glory to the new-born King!"

And the angel said unto them, Fear not;
for, behold, I bring you good tidings of great
joy, which shall be to all people. For unto
you is born this day in the city of David a
Saviour, which is Christ the Lord. —Matt.
2:10, 11.

In the midst of all came the blessed Christ-
mas-tide. Yes, even in this world that has
rolled its scorching burden of sin and pain and
shame and conflict along the listening depths
through waiting cycles of God's eternity, was
Christ once born. —Mrs. A. D. T. Whitney.

He has kept and folded us from ten thou-
sand miles when we did not know it; in the
midst of our security we should have perished
every hour, but that He sheltered us "from
the terror by night and from the arrow that
flew by day" — from the powers of evil that
walk in darkness, from snares of our own
selves, and saved us from our own undoing.
Let us read the traces of His hand in all our
ways, in all the events, the chances, the
changes of this troubled state. It is He that
leads and feeds us, that makes us to go in and
out — to be faint, or to find pasture — to lie
down by the still waters, or to walk by the
way that is parched and desert. —H. E. Man-
ning.

One marvelous night, after the moon had set
Above the orient plains stretched east and west,
Stealing like myriad sentinels from rest,
The stars held heaven with swords of violet;
And gold auroras shaped a coronet
The splendors of whose arching fires caressed
A child soft-singing on a virgin's breast,
Whose radiant eyes the light unwondering met.
O, star-watched Child! O, King magnificent!
The world still listens rapt, as if he heard
The echoes of your cradle song that went
Leaping, in seraph's notes, from sphere to sphere,
And sees to-day, spite centuries' accident,
Your great divinity when they lit the track.
—C. E. Whittier-Stones, in Wide Awake.

You are going to celebrate the birthday of a
dear friend. You do so by making a great
feast in your own family, and distributing
among them costly presents. Your friend,
whose birthday you celebrate, is not even in-
vited to be present. What a curious way of
celebrating his birthday! This you have
been doing for many years, and you are teach-
ing your children to do the same. Will you
not make this year different? Instead of the
hours spent in useless "fancy-work" for
friends already overburdened with such arti-
cles, can you not spend the same time in mak-
ing some clothes for those little scantily-clad
children whose hard-worked mother has nei-
ther time nor money enough to care for them?
Instead of the costly vases, the perfume,
the bric-a-brac, can you not substitute a pret-
ty card, an affectionate note to your friend, and
all that empty labor, and put a blanket on
that thinly-covered bed for one of Christ's
poor? Then, indeed, can you feel that you

are celebrating Christmas in the spirit, and
for the love of Christ. —Selected.

If you have any trial which seems intoler-
able, pray — pray that it be relieved or
changed. There is no harm in that. We may
pray for anything, not wrong in itself, with
perfect freedom if we do not pray selfishly.
One disabled from duty by sickness may pray
for health, that he may do his work; or one
hemmed in by internal impediments may pray
for utterance, that he may serve better the
truth and the right. Or, if we have a beset-
ting sin, we may pray to be delivered from it,
in order to serve God and man, and not be
ourselves satans to mankind and destroy. But
the answer to the prayer may be, as it was to
Paul, not the removal of the thorn, but in-
stead, a growing insight into its meaning and
value. The voice of God in our soul may
show us, as we look up to Him, that His
strength is enough to enable us to bear it.
—J. F. Clarke.

What were the darkness of a world that had
no Christmas birth! Think of a Christless
world, one with no knowledge of a future life,
no assurance of immortality. What is the
darkness and the pain of a soul feeling after
God and hope and ever groping in vain! —
Because we have the birth in Bethlehem and
the resurrection from the sepulchre of Joseph,
we have no fear of the grave. Its sting is
removed; its victory is gone. We know in
whom we have believed, and that He will
keep what we have trusted to Him until His
great day. We do well to make this festive
day a day of gifts. Christ was God's great
Gift to man. It was when Paul was urging
his readers to give gifts to others that he
barest out with that exclamation which should
be their loftiest example as to his dearest
joy, "Thanks be unto God for His un-
searchable gift!" As much as to say, if the
Father God could give to us the life of His
own well-beloved Son, what is there that we
cannot give to our brethren in their need?
The word still holds good in these later
Christmas days; if God could bestow such a
priceless gift on us, we surely can give our
lesser gifts to Him and to His children in
their need, and to our own dear ones, as
pledges of our lesser and finite love. —In-
dependent.

A LONG-TIME-TO-COME CHRISTMAS.

REV. J. F. COWAN.

"December 24 — This has been a tiresome day to
me — the day before Christmas always is. This get-
ting everything ready to meet the high-strung expec-
tations of half-a-dozen pampered nineteenth-century
boys and girls, of what Christmas is to bring them,
makes errands enough for fifty feet, work enough for
as many hands, and perplexity and fuss enough to
puzzle Gabriel himself; it's a slave to an overdone and
nonsensical practice of trying to damp the whole
world into everybody's life, because this is a Chris-
tian age as they call —"

My pen was still resting on the blank space
in my diary, just after the last word I had
written, when I came back to myself. I
must have been tired, more than I knew, to
wander off in mind in that way from so sim-
ple a thing as writing my nightly installment
in my diary. Heigho! was that some reading
I heard in the next room? It sounded
like Hal's voice; and lots of fun the other five
merry elves seemed to be getting out of it.

"Read that again, please," I heard Mary's
thoughtful tones request.

"Yes, yes; that was too good! 'Fired
guns,' did it say, 'and feasted sumptuously?'
What an idea!"

"Yes, this is the paragraph: 'The people
who were able to do so, had their tables loaded
down with all manner of richest and daintiest
food, and even the children expected to be
stuffed to bursting with candies, nuts, fruits
and rich confections, beside gorging them-
selves at the table. This extravagance and
reckless abuse of health, for which several
days' hard drudgery in the pantry and over
the cook-stove was always required, and
which was, of course, followed by so many
more of headaches and dull, stupid feelings,
if not necessity for physic, and doctor's bills to
pay, they were wont to call, 'good cheer!'
Hal! ha!"

"Well, I declare! I don't see how ever peo-
ple could have been so stupid as our ancestors
seem to have been."

"Ha, ha, ha, ha! and then they talk
about 'good old times;' 'good for the glen-
tious and doctors and funeral directors, I
should say."

"And somebody else commencing with a d,
too."

"Who's that?"

"Why, his satanic majesty, the devil. Don't
you suppose he must have chuckled in great
glee at seeing people who professed to be do-
ing things 'in His Name,' making His birth-
day a time for selfishly tickling their own pal-
ates, whether their brothers had anything to
tickle theirs with or not?"

"How in the world could they make the
poor fellow glad that Christmas had come, in
that way? If we hadn't been saving up for a
month to give six Christmas dinners, to the
washer-woman, the ash-man, blind Sally,
Widow Brown, crippled Henry and the news-
boys, I don't think their smelling our gravy,
that they couldn't taste, would make the
Christmas bells ring! Peace and good-will 'to
them.'"

"Let's see; how long has it been, anyway,
since the heavy-weight Christmas family din-
ner, of which history tells us, went out of
date? Was it before or after the time they
used to hang wretches and beat drums to make
it rain or drive away epidemics?" asked Rob,
who was too young to have his dates in ship-
shape.

"Oh, long after, Rob; the time this legend
dates back to is about the close of the nine-
teenth century, more than a hundred years
ago," Agnes promptly informed her younger
brother.

"Read on, Hal," said another youthful
voice, a girl's. "I'm dying to know how the
children of such people behaved on our 'great
festival of gifts,' as Mr. Brown called it."

"You could hardly expect to hear that it
was a 'festival of gifts' with them," replied
Agnes.

"Oh, yes, it was," put in Hal quickly,
"only, as near as I can understand, they
expected to eat the feast themselves, while
heaven and earth and all the rest of creation
served tables for the lucky few. Listen: In
those days, the children of Christian parents
were brought up to expect that Christmas
would bring them many rich presents. The
richer and more able they were to do without,
the more they expected to receive. The poor
children, who most needed gifts, expected
little or nothing. Those who were able to
give presents, usually gave them in their own
families or among their own friends, from
whom they received in turn." How is that for
Christmas-mat?"

"The most absurd idea! It seems to me
people acted in those days as though they

were celebrating their own birthdays instead
of Christ's."

"Yes, they acted precisely as we do on our
own birthdays. And were there no gifts for
Christ at all? Surely, if they did not in their
own families encourage their children to bring
gifts for Christ on His birthday, they must
have had some public service in which the
Lord was recognized as the One entitled to
gifts."

"Don't you give too much credit, sis, before
you hear the records. Those people loved
their own stomachs and vanity too well, un-
less the books lie: 'Many of the Christian
churches had no services to commemorate the
birth of Jesus. Those that had public services
on Christmas turned them into a merry-mak-
ing, in which the children's stomachs and
bodies were well remembered with candies,
fruits, nuts, clothing, ornaments, etc.; but,
while some songs were sung mentioning the
visit of the wise men and their gifts to the
infant Jesus, no thought of making gifts for
Him out of their plenty, much less by self-de-
nial, was present. The children?'"

"Mercy, Hal! do stop! The historians of
that age must exaggerate, or else you are a
century or two too far back. Surely the
church must have taught, or tried to teach,
the true spirit of our Lord's birth-anniversary,
as we have it."

"Haven't you made a mistake and read
about the Christians of Corinth, who thought
the Lord's Supper was a feast for gluttony and
excess in wine?"

"I wish I had. Some of my own near
grandfathers like to shoulder this; but here
are the dates: 'About the year 1880 there
were some who began to preach and advocate
a Christmas of giving gifts to God instead of
selfish receiving, but they were ignored in
most cases, and accused of being fanatics. So,
while a very few families and Sunday-schools
adopted the plan of asking gifts from the
members for Christ and His poor or His
heaven — though even they did not follow it
as exclusively as we do, but still could give
gifts to the children with it — the great
majority kept on making Christmas a time for
gratifying the appetites and vanity of the
children instead of teaching self-denial for
Christ's sake; and even as late as 1880, and
indeed, almost to the close of the century, it
is certain many of the 'Christmas trees,' or
'treats' in the churches were made occasions
of vulgar rivalry between families of the same
neighborhood, as to which could display the
most expensive gifts.' There, sis, does that
satisfy you?"

"Close the book, please do, Hal. I really
thought our forefathers were more enlight-
ened."

"Enlightened? Why, this book goes on to
say that they could not make the anniversary
of our Lord's birth sensual and selfish enough
without sanctioning a species of idolatry. They
actually had to create a sort of god of
self-indulgence, a deity who was represented
to the credulous children as furnishing the
materials to feed their selfishness, St. Nicholas,
or something of the kind; you'll find his pic-
ture in ancient print."

"That was worse than all, to actually lie
to children! They were gosses, though, to be-
lieve it. But who were the 'heathen' the
book mentions, Hal?"

"Why, don't you know? That was before
all the world had heard the Gospel. There
were millions then in China, Africa and even
Japan, who had never heard of Jesus. Over
eighteen hundred years, this was, after Christ
came, and yet these so-called Christians were
satisfied to observe His birthday by a sort
of 'you-tickle-me-and-I'll-tickle-you' arrange-
ment of swapping presents."

"And, O Hal, just to think of it, that when
Christmas came to be known aright, the offer-
ings brought to Christ on that day soon made
it possible that there should be no more heath-
en. I had to stop and think what the word
meant, it has been so long since there was
such a creature."

"But surely, girls, there were some of our
ancestors not so stupid. I've heard mother
tell of one of her great-great-aunts who was
so noted for her usefulness and devotion —
let's see, you remember her name, Agnes?"

"Aunt Lenora — was not that it?"

"What's wanted now?" I heard my own
voice asking a little impatiently, and then,
awakened by the sound of it, I sat up and
rubbed my eyes. Where had I been, and
what had I been listening to? I had not
stirred out of my chair, and must have fallen
asleep before my diary was finished. How
the clatter of the children's voices in the next
room could have started and carried on such a
remarkable dialogue as I had heard, I can
never tell. The gist of it all came back to me
with startling force, and then, as my eye fell
on the entry in my diary, I groaned aloud: —

"And here I am wearing myself out help-
ing on just such a state of things!"

"What's the matter, Aunt Lenora?" came
from the other room. "Anything wrong?"

"Yes," I said to myself, "everything is
wrong about Christmas; but I held my
peace with them."

ABOUT MEN.

—Alma Tadema is described as the least im-
posing object in his studio. He is a little over fifty, short
and stoutly built, and energetic in his movements.

—Lewis Carroll, the author of "Alice in Won-
derland" and "Through the Looking Glass," is Rev. C.
L. Dodgson of Oxford, and is a good-looking, white-
haired old gentleman of over sixty summers.

—Robert Burdette, the humorist, is soon to be on
the editorial staff of *Lippincott's Magazine*. He began
his career as a journalist in 1869, at Peoria, Ill., where
he founded the *Peoria Evening News*, from which, he
says, the sheet made more in fifteen minutes than he
did in a year.

—Premier Crispien is 70, and his King, Humbert,
is 45; Bismarck is 75, and his Emperor, William, is
30. Dutch King Wilhelm is the oldest, and the Span-
ish baby, Alfonso, the youngest, of Europe's crowned
heads, and both are in the hands of guardians.

—W. Clark Russell, the marine novelist, who is
now hopelessly crippled by rheumatism, lives at
Brighton, England, and has most of his time to put
in a wheelchair. He was born in Philadelphia.

—Mr. Swinburne, the poet, lives quietly at his
modest home, "The Pines," on Putney Hill, between
Wimbledon and Putney. He has auburn hair and
blue eyes, and is of about middle height. His deaf-
ness, combined with a naturally retiring disposition,
has made him much of a recluse, but he receives vis-
itors pleasantly, and when warmed up in conver-
sation, talks enthusiastically of his favorite authors.

—M. Zola describes his mode of working thus:
"I am as regular as clockwork. Every morning I
write four pages of manuscript, no more, no less.
That makes about 800 words, and is all I can do in
a day and do it well. As I take a year for each one
of my novels, you see I have plenty of time at that rate."

Of course a large part of my work has been done
before I take up the pen, and what I write the first
time goes to the printers with few erasures. No, I
never dictate, but write every line of my books with
my own hand, like this, *eyes closed!*"

—Martin Farquhar Tupper, whose death is just
reported, visited this country some years ago and re-
ceived a good deal of attention. He traveled exten-
sively through the different States and called upon
prominent public men to whom he brought letters of
introduction. His white hair and broad, benevolent
appearance, but he was extremely energetic and
active and talked gleefully of his health and
vigor. His personal character was of the most esti-
mable kind, and he had hosts of friends, to say noth-
ing of the admiration of his readers, while even those
who were disposed to make fun of his philosophy
were always ready to admit that the influence which
he exerted was entirely wholesome. —Exchange.

—Balzac was only fifty years of age when he
died. He wrote twenty-seven works, and his death
was hastened by night work and strong coffee.

—Gen. Boulanger is to lecture in the United
States, having been secured by Mr. Alexander Com-
stock. He is to receive \$700 net for each of thirty
lectures, which he is to deliver in English. He says
Edmund Yates, in the *New York Tribune*.

EXTRAVAGANCE IN GIVING.

"I WISH Christmas was over, I dread the
holidays," remarked a lady in our hear-
ing the other day.

"And so do I," replied her companion.
"It's a constant strain on purse and brain."
"If I had plenty of money," said the first
speaker, "I wouldn't care, but with limited
means and so many expecting to be remembered
with something of considerable value,
Christmas has become a burden to me."

This is the sentiment of many a
weary woman's heart to-day. The hallowed
Christmas that should bring only peace and
joy bids fair to become a burden in many
households. But, dear friends, the trouble
is not with Christmas, it is with ourselves.
We try to do too much. Instead of being
content with making presents within our
means we must needs multiply times, sacrifice
necessary comforts for ourselves and families
in order to bestow costly gifts which soon
snap the strings of a slender purse.

It is a pleasant and pretty custom, this in-
terchanging of gifts at Christmas, but when
it is carried to such an extent as to become
a burden and a worry, it takes all the blessed-
ness and heart out of the beautiful Christmas-
tide.

The shops are very enticing at this holiday
season; the goods are displayed in the most
approved and alluring manner, and the shop-
keepers have us at their mercy. They know we
are in a generous frame of mind, and will not
hesitate to purchase an article that pleases us,
even though we feel that it is higher priced
than we could afford, and so they place the
expensive and most attractive goods to the
front, and having once seen these, the plainer
and simpler things become cheap looking and
tawdry, and we are dissatisfied with any pur-
chase at a moderate cost. Conscience may
twinge a little, but we open the purse and
withstand, and the coveted gift is bought.

Happy the woman who has the courage to say
No! in these days of holiday temptations.
The extravagance is not only among the
grown-up people, but is carried even to the
children. The stockings of last Christmas cen-
tury ago were filled with candies, nuts,
raisins, and an orange, with perhaps a doll,
or "Jack in the box" on the top, and the
hearts of their little owners were delighted
and satisfied. But what would the children
of to-day think of such a Christmas? The
"stockings" are only hung up, or regarded,
apparently, as an ancient tradition, for it
would take the stocking of a very big giant
indeed to hold many or all of the gifts that
the children of to-day expect to receive. The
children of the century ago were content with
the stockings of olden times, and so they placed
the expensive and most attractive goods to the
front, and having once seen these, the plainer
and simpler things become cheap looking and
tawdry, and we are dissatisfied with any pur-
chase at a moderate cost. Conscience may
twinge a little, but we open the purse and
withstand, and the coveted gift is bought.

Happy the woman who has the courage to say
No! in these days of holiday temptations.
The extravagance is not only among the
grown-up people, but is carried even to the
children. The stockings of last Christmas cen-
tury ago were filled with candies, nuts,
raisins, and an orange, with perhaps a doll,
or "Jack in the box" on the top, and the
hearts of their little owners were delighted
and satisfied. But what would the children
of to-day think of such a Christmas? The
"stockings" are only hung up, or regarded,
apparently, as an ancient tradition, for it
would take the stocking of a very big giant
indeed to hold many or all of the gifts that
the children of to-day expect to receive. The
children of the century ago were content with
the stockings of olden times, and so they placed
the expensive and most attractive goods to the
front, and having once seen these, the plainer
and simpler things become cheap looking and
tawdry, and we are dissatisfied with any pur-
chase at a moderate cost. Conscience may
twinge a little, but we open the purse and
withstand, and the coveted gift is bought.

Where money is no object, we question if
this lavish giving is quite right; and where
there are many such, and where the consid-
eration we are convinced that the pinching
and planning, the self-denial and annoyance
that must necessarily follow this prodigal
expenditure, in order to make both ends meet,
is decidedly wrong and imprudent.

It is no good to give to receive; our desire is
to make others happy; but are we doing this?
Do we not make a mistake, and by giving
costly presents invite others to make us the
same? After all, are we not in danger of
making the exchange of gifts resemble the
game of "Give and Take"? This is a serious
question, friends, one that requires careful
contemplation, for we are not striving to give
and receive happiness, and if we feel under
obligation to another, or place another under
obligation to us, do we not rather give from a
sense of duty and force our friends to give in
the same spirit?

How much better to remember our friends
with sensible, helpful gifts, and to expend
whatever is over for those who are in need.
There are many such, and if our efforts are
well directed we will find them.

As for the children, let us fill their stock-
ings with simple pleasant surprises; let us
give them useful and needful presents, and
make them happy and merry. Let us remem-
ber the empty stockings of the century ago, and
erect ourselves to fill them, and to educate
and train our children by this example to be
charitable and unselfish, and to rejoice in deeds
of benevolence. Let us start this reform in
our Christmas giving now, and our after-
Christmas reflections instead of denouncing
ourselves and destroying our peace of mind, will
be full of joy and gladness, and our hearts
be filled with the true, sweet spirit of Christmas.

—LINA J. WALK, in *Christian at Work*.

AUNT JANE'S PAPER OF PINS.

"I SAY now, Aunt Jane, what would you
like for a Christmas present?"

Aunt Jane looked at her small nephew, who
from his corner by the fire hurried this ques-
tion at her in the twilight. "What would I
like?" she said, briskly. "Oh, a set of
Browning in Russia leather, or Omar Kaya-
yam, or a new silk dress, or Millett's Angeli-
ne, the etching, in a carved frame, or —"

"Oh, hush, now, Aunt Jane!" Fred in-
terrupted, "you know we can't get one of
those things. I meant — you know what I
meant."

"You said what would I like?" answered
Aunt Jane. She was rather fond of taking
the children up for careless speaking, but Fred
knew well enough the twinkle of fun that was
in her eye now.

"Well, I meant what would you like that
we could get," Fred said. "I do say picking
and choosing is worse than anything when
you haven't much money, and we haven't, you
know."

"No!" Aunt Jane said, dropping the long
mitten, she was knitting for Fred. "Well,
then, a paper of pins."

"Oh, come now, auntie, that isn't fair; that
isn't a present, it's a necessity. I want, and something
you can afford to buy, isn't it?" Aunt Jane said,
laughing a little, as she picked up her knit-
ting. "But be sure they are the best make,
Fred; I can use poor pins. And with that
she left Master Fred to his meditation."

"A paper of pins — pshaw! Aunt Jane
just likes to tease us boys. If she wasn't just
an up-and-down Jew of an aunt about kites
and gingerbread, and painting sleds and all
the rest, I'd feel like taking her at her word."
A paper of pins — hum!"

And therewith there crept into Fred's brain
the first glimmer of an idea. Presently he
shared it with Kate, the sister next older, and

then with Will and Mary, and then with
mamma; and the result was this: On
Christmas morning there appeared at
Aunt Jane's door a procession of children car-
rying a large roll, which, after due greetings,
they solemnly unrolled on the bed where Aunt
Jane lay. At the head of the sheet was a
pretty lace-pin from mamma (a golden arrow
in filigree), next a handsome shawl-pin in
wrought silver from papa, then some fancy
hair-pins in tortoise-shell from Kate, and then
every variety of pin the shops afford — large
and small, black and white, milliner's pins,
bat-pins, hair-pins, safety-pins, sleeve-button
pins — all ranged neatly down the paper. And
under all was fastened a handsome card —
Mary's work — which stated that the linchpin
and the tholepin sent their compliments, which
they thought would be more acceptable to a
lady's toilet-table than they themselves would
be. — E. F. WHEELER, in *Harper's Young
People*.

WHAT THE BELLS SAY AT CHRIST- MAS.

Hark — hear the bells,
Whose music tells
Of Christmas joy, as bells and swells
Each sound that sings
Of happy things,
This birthday of the King of kings.

Lo! on this day,
The glad bells say,
In Bethlehem, far, far away,
And long ago,
In manger low,
Was born the Christ who loved these so.

A radiant star
Shone bright and far
Above the plains where shepherds were,
And led the way,
That Christmas day,
To where the young child Jesus lay.

O glorious morn
When Christ was born
Among the garnered wheat and corn;
O happy place
Where His dear face
First shed the sunshine of His grace!

Above the plain
A heavenly strain
Of music rang, and its refrain
Is ringing still,
O'er height and hill,
"Be peace on earth, to men good-will

The Sunday School.

FOURTH QUARTERLY REVIEW.

Sunday, December 29.

BY REV. W. O. HOLWAY, V. S. M.

I. Preliminary.

The period of time covered by the lessons of the past quarter was eighty years—from B. C. 1055 to B. C. 975—and the events were included within the reigns of David and Solomon. The lessons were taken from 2 Samuel, the Psalms, and 1 Kings.

II. Lesson Analysis.

1. THE TRIBES UNITED UNDER DAVID (2 Sam. 5: 1-12).

The principal points were: David's patience for eighteen years after being anointed by Samuel, during seven of which he was king of Judah; the gathering of the elders and tribes at Hebron, after the murder of Ishbosheth; the formal anointing of David as king over all Israel, and the compact agreed upon; the march upon the Jebusite stronghold, which David had fixed upon as his new capital; the derisive manner of the battlements by "the lame and the blind"; the capture of the citadel; the repairs and fortifications undertaken upon it; the building of David's palace of cedar with material and labor supplied by Hiram, king of Tyre; and David's grateful recognition of God's hand in his elevation and prosperity.

2. THE ARK BROUGHT TO ZION (2 Sam. 6: 1-12).

The gathering of Israel, to the number of 30,000, at Kirjath-jearim by David's command, to bring the ark to Jerusalem; the great mistake of putting it on a new cart, after the example of the Philistines, instead of conveying it by oxen on the shoulders of the Kohathites; the joyful procession and festivities; the accident by which the ark was jeopardized; Uzzah's impulsive but sacrilegious attempt to steady it; his instant death at the hand of God; David's vexation and dismay; the ark entrusted to the care of Obad-edom, and the consequent prosperity to him and his family during his three-months' sojourn in his house; David's second attempt to bring the ark to Jerusalem, this time fulfilling the appointed order; the glad procession, and the triumphant reception of the ark under the new tabernacle built for it in Jerusalem—constitute an outline of the lesson.

3. DAVID'S THANKSGIVING PRAYER (2 Sam. 7: 18-29).

David could not be happy while the Lord's house was only a tent. He spoke of it to Nathan, and the latter encouraged him to do what was in his heart; but that same night the prophet was told to recall his advice. Jehovah's tabernacle had been a tent since the Exodus, and He had never complained to the tribes because they had not built for Him a house of cedar. Nathan was instructed to inform David of the magnificent future which awaited him and his seed—a glorious prediction in which the Messiah was included. Harkening to the tabernacle after this interview with Nathan, David poured out his soul before the Lord.

4. SIN, FORGIVENESS AND PEACE (Psalms 51: 1-11).

David's joy at his restoration after his terrible fall found vent in ejaculations at the blessedness of those who enjoyed a like pardon and to whom the Lord no longer imputed iniquity. He recalls the former days of wickedness and wandering, days in which his soul was parched with fever heat, his groanings were irrepressible, and the Lord's hand was heavy upon him. In confession he found relief; and hence the godly have the highest encouragement to other prayer. Very beautiful is David's fresh confidence in the God of mercy. He regards Him as the very refuge and hiding-place of his soul. Through all his future progress he is certain of teaching and guidance. The wicked shall multiply sorrow; the trusting soul shall be sphered in mercies. The righteous are exhorted to be "glad in the Lord," and "shout for joy."

5. DAVID'S REBELLIOUS SON (2 Sam. 13: 1-15).

Abigail's attempt to dazzle the eyes of the people by surrounding himself with horses and chariots and runners; his behavior towards litigants who came to the palace gate and found no one deputed to hear their cause—proclaiming their matters just and expressing the wish that he were judge that justice might not fail; his kiss in return for homage; his success in stealing the hearts of the people; his pretended vow by which he gained David's consent to go to Hebron; the unsuspected two hundred whom he took with him; the signal to his adherents to proclaim him when the trumpet sounded; Ahithophel's defection; the growth of the conspiracy; the tidings reaching David at last, and his flight from Jerusalem—were the principal points of the lesson.

6. DAVID'S GRIEF FOR ABIGAIL (2 Sam. 18: 18-33).

The principal points were: The battle in the "Wood of Ephraim," in which the traitor was defeated with the loss of 20,000 men; his attempted escape, and death by the hand of Joab while caught by the hair in the branches of the terebinth tree; his ignoble burial under a heap of stones; the tidings sent by Joab to David who had been prevailed upon to remain at Mahanaim; the two runners—Abimelech and the Cushite; David's anxious inquiry concerning Abimelech and Ahimelech's prevarication; the Cushite's significant reply; and David's overwhelming grief.

7. DAVID'S LAST WORDS (2 Sam. 23: 1-7).

David's closing vision, as might have been expected, was prophetic; his ex- piring breath confident and praiseful of

the Messianic reign. The prophecy of Nathan, "Thine house and thy kingdom shall be established forever before thee," had been for many years the basis of David's holiest hopes and joy; and it was but natural that his last days and words should be full of memory and song of that "everlasting covenant." "The gracious pledge," says Dr. Terry, "that his throne should be established forever, now expands into a rapt vision of a righteous kingdom, whose glory and beneficence would be like the brilliant sunrise of the orient, and continue forever the blessing and joy of the good and true, but the terror and destruction of the wicked and worthless."

8. SOLOMON'S WISE CHOICE (1 Kings 3: 5-13).

The principal points were: The great sacrificial festival held by Solomon at Gibeon; the choice submitted to him "In the visions of the night" by the Lord—"Ask what I shall give thee;" Solomon's confession of his youth and inexperience, his recognition of the divine goodness to his father David and to himself, and his prayer for wisdom to judge the people; the Lord's approval of this unselfish choice, His promise to bestow it, and to add to it what Solomon might have asked and yet not get—long life, riches and victory over his enemies; Solomon's return to Jerusalem, his additional offerings before the ark, and his great feast to all his servants.

9. THE TEMPLE DEDICATED (1 Kings 8: 34-63).

The chief points were: The gathering of the people; Solomon's sacerdotal blessing; his ascription of praise to Him who had given rest unto His people and whose promises had not failed; his prayer for God's perpetual presence, and that He would incline the hearts of all to keep their covenant with Him, that all might come to know "God and walk before Him with a perfect heart;" and the offering of an immense number of sacrifices during solemnities which were protracted during one week at least and possibly two.

10. SOLOMON AND THE QUEEN OF SHEBA (1 Kings 10: 1-13).

The journey made by the Queen of Sheba, with camels, spices, gold and precious stones, to Jerusalem, to test Solomon's wisdom with "hard questions;" her reception by the king, who solved all her problems for her; the impression produced upon her by the wisdom of her host and the royal magnificence in which he lived—an impression so vivid that "there was no more spirit left in her;" her admission that "the half had not been told;" her acknowledgment of the goodness of Jehovah to Solomon, and the blessedness of the latter's servants who could listen to his wisdom; and her departure after a mutual exchange of presents—constitute an outline of the lesson.

11. SOLOMON'S FALL (1 Kings 11: 4-13).

The principal points were: Solomon's extraordinary career, composed of 700 princesses holding the rank of "wives," and 300 concubines, drawn from the surrounding nations with whom intermarriages had been forbidden; his own perversion to idolatry under the influence of these "strange women;" the erection of sanctuaries to Ashtoreth, Molech, Chemosh, and other false gods; Jehovah's anger with the king whom He had so specially favored, and whom He had twice visited and warned; and His sentence that the kingdom should be rent from Solomon and given to his "servant" (Jehoiada)—a sentence suspended during Solomon's lifetime because of God's covenant with David, and so far mitigated as to permit Solomon's son to inherit Judah and Benjamin.

12. THE CLOSE OF SOLOMON'S REIGN (1 Kings 11: 26-43).

Jehoiada's promotion by Solomon, and the story of his designation to the kingship over the ten tribes by Ahijah the prophet, who tore his own new mantle into twelve strips and gave ten to the youthful Ephraimite, together with the statement of Solomon's death and length of reign, constitute an outline of the lesson.

III. Questions.

1. What period of time was covered by the lessons?
2. In what reigns were the lessons included?
3. Where was David first made king?
4. Tell the story of his becoming king over Israel.
5. How long did he wait after his anointing by Samuel?
6. How old was David at the time?
7. What place did he select for his capital, and how was it captured?
8. Where were the ark and the tabernacle at this time?
9. What mistake was made in the first attempt to remove it?
10. Who suffered, and why?
11. Who took care of it for the time?
12. Describe its second and successful removal.
13. What purpose did David cherish?
14. How was it thwarted?
15. What led to the king's grateful outburst of praise?
16. What led to the composition of the 32d Psalm?
17. How does David explain his state before his restoration?
18. How did he find relief?
19. What fresh confidence did he feel?
20. What assurance did he cherish for the future?
21. Give Abigail's history before her plot to bring the throne.
22. How did he go to work to "steal the hearts of the people"?
23. Describe the method of his rebellion.
24. What did David do on hearing the tidings?
25. Describe the battle.
26. Where did David await the issue?
27. How were the tidings conveyed to him?
28. Explain the reasons for his grief.
29. What was the principal idea in "David's last words"?
30. What prophecy formed the basis of his hopes?

31. Tell the circumstances of the choice offered to Solomon.
32. What might he have chosen?
33. What did he choose?
34. How was his choice approved and rewarded?
35. What part did Solomon take in the exercises of the dedication of the temple?
36. Mention the principal expressions of desire in his blessing.
37. What royal visitor came to Solomon, and why?
38. What did she bring, and what did she get?
39. What impression was made upon her by what she saw and heard?
40. What acknowledgments did she make?
41. What influence caused Solomon's decline?
42. What acts of impiety was he guilty of?
43. What was the extent of his fall?
44. What punishment was pronounced upon him by God?
45. Tell the story of Jehoiada.
46. Describe Ahijah's interview with him.
47. How old was Solomon when he died, and how long did he reign?

BALTIMORE LETTER.

N. B.

The gathering of the Catholic clan in this city has been the most notable event of the past month. This, in all its features and bearings, has been thoroughly discussed from pulpit, platform and press, but little is left to be said even by an eye-witness. There was absolutely nothing new developed by this convention, except, it may be, the bringing to the front the lay element of their church, a policy not heretofore much adopted. But unless they make better selections in the future, this will prove a weapon that will do more execution with breech than barrel. Orators of the Daniel Dougherty type are no credit to them and will not increase their popularity except with the ignorant groundlings. Their night parade was a great unmitigated failure. "Fate and fate" is a mixed phrase in carriages and other vehicles, beneficial leagues on horseback and afoot, carrying huge crosses and other emblems of the church, and boys in line by the thousand. Among the numerous bands engaged was the Marine Band of Washington, which among its selections played the most appropriate air of the evening: "Down goes Maginella to the Bottom of the Sea." It was refreshing to hear such utterances as fell from the lips of Archbishop Ireland: "Our world is to make America Catholic." There is nothing new in this, of course, but it is important to note that this declaration is made by a church that for ages has acted upon the principle that "the end justifies the means."

The mass meeting in the interest of "high license" for the State of Maryland, was an immense success. It was addressed by some of their most eloquent speakers, and evoked utterances on the temperance question that received the applause of the entire city. But if this church, with Archbishop Gibbons at its head, is sincere in its desire to destroy the traffic, let it take the position of the Methodist Episcopal Church, and exclude all rum-sellers from its membership and sacraments. If it would do this, it would deal a deadly blow to the very head of this venomous serpent that would scarcely leave life enough in it to wriggle its tail. But as the Catholic Church has declared for high license in this State, it requires no prophet to predict that we'll have it.

It is rather humiliating to record that one of the first public movements of Mayor-elect Davidson was to leave his (w) Baptist church and Bible class on Sabbath morning, and attend services at the Cathedral. Is this only another illustration of the Christian being lost in the politics? Let us hope not. Mayor Davidson was elected to the mayoralty after one of the most exciting campaigns through which this city ever passed. He presents the combination of an ardent Methodist and a Christian gentleman of the highest integrity. His Republican opponent, Mayor Shaw, is his peer in every sense. He is a Methodist, and one of the corporators of the "Woman's College of Baltimore." In other cases, therefore, we might have reasonably looked for a clean and faithful administration. Whether the present mayor has sufficient verbiage to structure to resist the corrupt and ever-corrupting influences surrounding him, remains to be seen. He begins his administration with the sympathy, and we think the confidence, of the best citizens of the commonwealth.

The visit of Rev. Mr. O'Connor, of the Reformed Catholic Church of New York, to this city at this time of Catholic agitation was very opportune. He came first to Bethany Independent Methodist Church, Rev. L. A. Thirkield, pastor, etc., gave him much encouragement and some financial aid. He also preached and lectured at Emmanuel Baptist Tabernacle, whose pastor, Rev. A. C. Dixon, has made a conspicuous record for sounding the keynote of Protestant Christianity in this Roman city. It was impossible to accommodate the crowds that came to hear the reformed priest at this church. His visit to the preachers' meeting was thoroughly enjoyed. He spoke with freedom and zeal, but his utterances were kind and well-tempered. Not an acrimonious word fell from his lips. He urged upon the pastors to labor for the conversion of Catholics in the spirit of Jesus, bearing toward them feelings of pity rather than hate. "Do be," he exclaimed, "he said, 'to call Rome the mother church. She is very old and tottering, and her face is very dirty, but she still deserves our sympathy and respect.'"

Thanksgiving day was duly and religiously observed among us. The proclamation of Governor Jackson was consonant with that of the President, and the people generally heeded the call. At Madison Square Church a large congregation gathered to listen to a sermon by the pastor, Rev. A. M. Courtney. The writer worshipped at Mount Vernon Church, where the music was appropriate and artistic, as it always is there. The sermon was by the pastor, Rev. A. H. Tuttle, D. D., from Matt. 17: 26, 27: "And hath made of one blood all nations of men." etc. The topic was America's place among the nations of the earth and in the plan of God. The sermon was instructive, and calculated to inspire feelings of patriotism and devotion to God. Dr. Tuttle was transferred to our Conference from the Wyoming Conference last March, and has met with a very brotherly reception from both preachers and people. The pastorate of Mount Vernon Church is no sinecure. Not that it is so much more important than a number of other churches, but it is a fine, large building, in the midst of a community not Methodist, and the work of filling its pews with worshippers is no easy task. The pastor is not a man of flash and show, but a strong and profitable expository preacher, who is characterized by one of their most intelligent laymen as "a born teacher." None of his predecessors ever took hold of more phases of the work than he, and his strong and steady pulpit are already telling on the best interests of the church. The congregations are gradually growing, and class and prayer-meetings are on the up-grade.

At Annapolis, the capital of the State, we

have two Methodist churches. Rev. E. D. Huntley, D. D., is pastor of the First Church. Dr. Huntley came to us a few years ago from the presidency of Lawrence University. He spent a full term as pastor of the Metropolitan Church, Washington, where he did a good work. While pastor of Madison Avenue Church, one of our largest and wealthiest congregations, his health broke, and for a time he was threatened with serious complications; but under the invigorating influences of Clifton Springs, he beat the record in wheeling into line again, and now seems to have entirely regained his wonted vigor. He is a hard worker, and keeps his eye and hand on every wheel in the machine. He is in constant demand as a lecturer, and in that field also is a conspicuous success. There is no transferred man in our Conference more popular with our preachers than is Dr. Huntley, genial, thoroughly well-informed, and industrious almost to a fault, he always manages to bring things to pass. The other church in Annapolis is under the pastorate of Rev. Samuel Shannon, and is a vigorous organization. It split off from the First Church years ago, mainly on the pew system, erected a comfortable edifice on Maryland Avenue, and is doing a good work for Methodism.

The preachers' meeting has adopted a regular cut-and-dried programme, mapping out its work for weeks to come. Two weeks ago a paper was read by Prof. Learned, of Johns Hopkins University, on "Saint Boniface and his Times." This was followed by a discussion of the question, "Is there Scriptural Authority for Baptizing the Children of Irreligious Parents?" which was opened by papers by Revs. J. F. Ockerman and W. R. Strickland. Last Monday a sermon was preached by Rev. Henry Baker, D. D.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies. Hood's Sarsaparilla is a vegetable in its strength and economy, Hood's Sarsaparilla is the only medicine that is truly said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, Hood's Sarsaparilla is a self-developed. "The greatest blood purifier discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, Hood's Sarsaparilla has been prepared and sold for many years, with many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists, 25 cents per bottle. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

MANLY PURITY AND BEAUTY CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM FURUNCLES TO SCALDS

NO MAN CAN DO JUSTICE TO THE EXTENT IN WHICH THE CUTICURA REMEDIES ARE SOLD BY THE CUTICURA HOUSE WHOSE LIVES HAVE BEEN MADE HAPPY BY THE CURE OF AGONIZING, HUMILIATING, ITCHING, SCALDS, AND PIMPLES OF THE SKIN, SCALDS AND BLOOD, WITH LOSS OF HAIR. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the purest ingredients, are a positive cure for every form of skin and blood disease, from pimples to scalds.

Sold everywhere. Price, CUTICURA, 50c. SOAP, 25c. RESOLVENT, 5c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA SOAP.

PAINT PLASTER, the only pain-killing plaster.

THE ELECTROPOISE

is the result of recent discoveries, whereby safety and comfort are secured in the treatment of diseases of every kind. It is nature's work in Nature's own way. It will not injure and cannot fail to benefit. It cures Rheumatism, Sciatica, Neuralgia, Migraine, Headache, Stomachic Disorders, Bright's Disease, Nervous Debility, etc., etc., and will cure all diseases of the system. The Electro-Poise is composed of men of the highest integrity, who after putting the results of their researches to the test of the truth of their claims that they invested their capital, and entered upon the Electro-Poise as a valuable and permanent business.

The Electro-Poise has come to stay, and it is here to stay. It is the result of the treatment of disease. Do not fail to try it. We mean every word we say, and invite earnest inquiry.

For full particulars call on, or address, THE ELECTROPOISE, Room 29, No. 14 Bromfield St., Boston.

L. A. BOWEN, New England Agent.

Such a practical and well-known physician as Dr. Birmingham, who for 40 years past has successfully treated thousands of cases of skin disease, need but little or no advertising to enlarge his business. But for the sake of curing those who have been afflicted by these diseases, he has decided to consult the most capable and able native Indian Physician, Dr. Birmingham. He will tell you plainly the cause of your skin disease and will cure you on his own terms. He may be found at his office, No. 14 Chambers St., Boston, Office days, Tuesdays, Wednesdays and Thursdays, from 9 A. M. to 3 P. M. Examination gratis.

ASTHMA CURED

SCHIFFMANN'S ASTHMA CURE. A new and powerful remedy for Asthma, Cough, and all other respiratory diseases. It is a simple and effective remedy, and is sold by all druggists. Price, 50 cents.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

Apply to Dr. Schiffmann, 100 N. 3rd St., Philadelphia, Pa.

New Xmas Cantatas, Services and Carols.

Christmas Past and Present.—A new Cantata, by FANNY J. CROSBY and CARL FLORIO, Bright, Original, and not difficult to sing. Recitations, Solos, Duets and Choruses. Imparting a most beautiful and impressive lesson. Sure to give satisfaction. Price, 30 Cents.

Christmas Annual No. 20. Contains an ample supply of new original, bright, cheerful and appropriate carols by the best composers. 4 cents each, \$3 per 100.

A full Catalogue of our other popular Cantatas, Services and Xmas Music sent on request.

76 East Ninth Street, NEW YORK.

BIGLOW & MAIN, 81 Randolph Street, CHICAGO.

SHOPPING IN BOSTON.

Orders filled promptly by a lady of experience Terms, 5 per cent. on the amount purchased. Send for circular.

MISS C. C. HOLDEN, Box 23, Roxbury Station, Mass.

HOME SAVINGS BANK, 186 Tremont Street, Boston.

OPEN DAILY, For Deposits and Drafts from 9 A. M. till 3 P. M. And on Saturdays for Deposits.

DeLand and Lake Helen, FLORIDA.

The most beautiful place in Florida. Own a Home in one of them. For full particulars address H. A. DeLand, DeLand, Florida.

SAFE INVESTMENTS.

The W. B. Clark Investment Co., Minneapolis, Minnesota.

Capital, \$200,000.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a specialty. Principal and interest collected and remitted free of charge. Interest allowed on time deposits; for four months, 5 per cent.; six months or longer, 6 per cent. Prime short-time commercial paper at 5 to 6 1/2 per cent. In location experience, and acquaintance, we offer to conservative investors superior facilities. Send for pamphlet and reference. Permanent Boston office, 53 Sumner St., over Continental Nat'l Bank.

First Mortgages on city and farm property, netting investors 6 to 7 per cent. interest, in sums of \$500 and upwards. City loans in large amounts a

